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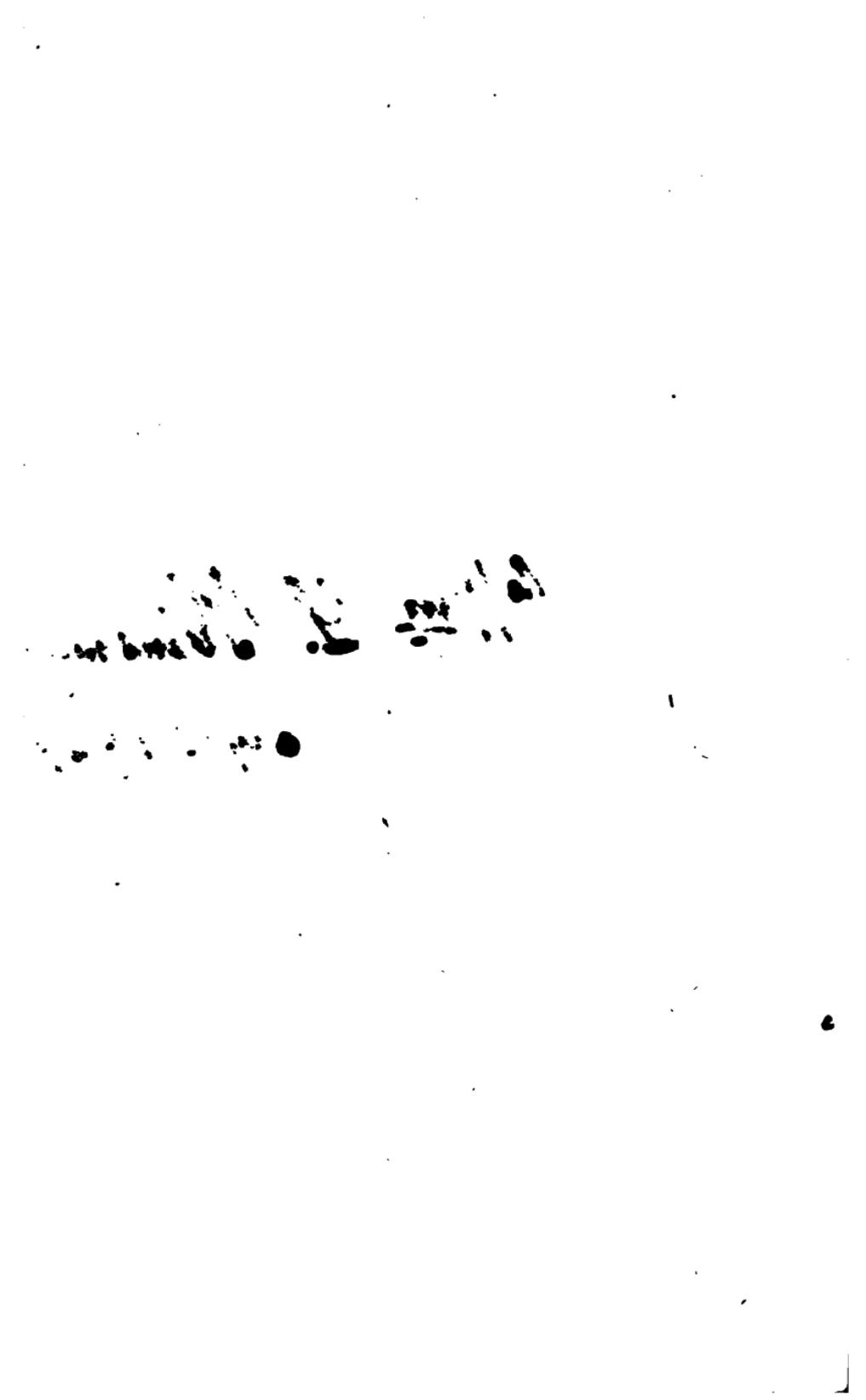


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Dear Sir,—The friends of education are under great obligations to you for the valuable service you have rendered by the recent publication of Arnold's *Cornelius Nepos*. I have examined the edition with much interest, and it gives me pleasure to say that I highly approve of it. A text-book prepared by a man so distinguished for scholarship, experience, and success in teaching, as Dr. Arnold, cannot fail to secure universal favor. The mechanical execution, and the great accuracy which prevails throughout, are highly creditable to the American editor and the publisher.

I have determined to introduce the edition at once into the *Academical Department* of Pennsylvania College, and have accordingly directed our book merchants to procure copies.

Respectfully yours,

M. L. STOERER, A. M.,

Prof. of History in Pennsylvania College, and Principal of the Academical Department.

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Gentlemen,—I acknowledge with many thanks the receipt of T. K. Arnold's First and Second Latin Book, and his Introduction to Latin Prose Composition. The style in which the books are got up is not their only recommendation. With thorough instruction, on the part of the teacher using these books as text-books, I am confident a much more ample return for the time and labor bestowed by our youth upon Latin must be secured. The time certainly has come when an advance must be made upon the old methods of instruction. I am glad to have a work that promises so many advantages as Arnold's First and Second Latin Book to begin. I have little doubt of the result of the experiment.

Very respectfully,

A. B. RUSSELL.

Extract from a Report of an Examination of the Male Department of the Parochial School of St. Paul's Church, Rome, N. Y., on Friday, March 26, 1847.

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A

PRACTICAL INTRODUCTION

TO

GREEK PROSE COMPOSITION.

BY

THOMAS KERCHEVER ARNOLD, M. A.,

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

CAREFULLY REVISED AND CORRECTED

BY

REV. J. A. SPENCER, A. M.

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P R E F A C E .

THE plan and object of the present volume are so fully and so satisfactorily stated by Mr. Arnold in his Preface, that it is quite superfluous for the American Editor to add any thing to what he has there said. It is simply incumbent on him to state, that he has bestowed much care and attention upon the volume in order to perfect its arrangement and render it uniform with the other works of the series, and also to ensure, as far as possible, correctness, neatness, and even elegance of typography. While he can hardly dare to promise himself that there is an entire absence of errors of this kind, he ventures to express the hope that nothing of consequence has escaped attention, and that the Practical Introduction to Greek Prose Composition will be found equally acceptable and equally valuable with any of its predecessors in the Arnold Series of Classical Books for Schools and Colleges.

J. A. S.

NEW-YORK, Nov. 20th, 1846.



P R E F A C E

TO THE

E N G L I S H E D I T I O N.

THE plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words ; the principles trusted to being those of *imitation* and *very frequent repetition*. It is at once a Syntax, a Vocabulary, and an Exercise-book ; the Syntax being in *substance* that of *Buttmann's* excellent School Grammar.

One object I have steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases*, which is nearly all that most Exercise-books pretend to teach. The Exercises are adapted for *vivâ voce* practice ; but if the book is so used, they should by all means be written down afterwards. The Vocabularies, if possible, but at all events the Examples, should be committed to memory and carefully kept up.

It is due to Mr. *Ollendorff*, whose Introduction to German has appeared in English, to state that the publication of a work like the present was suggested to me

by the advantage I myself derived from the use of his book. I had originally drawn it up *exactly* on his plan; but the probable expense of publication deterred me, for some time, from publishing it in that shape.* The present work differs therefore from his, in requiring from the pupil a general acquaintance with the Accidence.

For the convenience of those who may wish to use the Syntax *as such*, I have added a complete set of Questions to the work.

T. K. A.

Lyndon, 1841.

* The very great success of this work, and the similar one on "Latin Prose Composition,"—which are now used at all, or nearly all, our public schools,—has encouraged the author to send to press the more elementary Exercises here alluded to, under the title of a "Practical Introduction to Greek Accidence." [This volume forms the "First Greek Lessons," carefully revised and improved by the American Editor.]

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EXPLANATION OF ABBREVIATIONS, &c.

B., K., M., R., T., denote respectively the Greek Grammars of *Buttmann*, *Kühner*, *Matthiä*, *Rost*, and *Thiersch*. Kr. stands for *Krüger*.

E. refers to the *Eton* Greek Grammar.

R., after a declinable word, stands for *root*. Thus, γέννη, R. γέννατ, means, that the *regular* terminations are to be added to γέννατ.

V. refers to *Vömel's Synonymisches Wörterbuch*.

A Greek letter added after a verb, shows that the *simpler root* (as it appears, for instance, in *aor. 2.*) ends in that letter.

PRACTICAL INTRODUCTION TO GREEK PROSE COMPOSITION.

§ 1. *On the Tenses.—The Article.*

1. It is taken for granted that the student knows:—

- (1) That the verb agrees with its nominative case in *number* and *person*.*
- (2) That every *adjective* word—whether adjective, participle, pronoun, or article—must agree with its substantive in *gender*, *number*, and *case*.
- (3) That the transitive verb is followed by the accusative.
- (4) That one substantive *depending* upon another is put in the *genitive case*.
- (5) That any verb may have the same case after it as before it, when both words refer to the same person or thing.

2. The Imperfect, besides the usual meaning of that tense,† is used to express *continued* or *repeated actions*, taking place in past time.

3. The Aorists express actions *completed* in past time.‡

* But a *dual nominative* is often joined with a *plural* verb; and a *neuter plural* generally takes a singular verb.

† The Imperfect expresses 1) an action continuing during another action which is past; 2) an action continued by being frequently repeated; and (occasionally) 3) an action begun or intended, but not completed. (See *Jelf's Greek Gram.* Vol. II. p. 53.)—AM. ED.

‡ The Aorists mark actions simply past, without reference to other actions, at the same or a different time; as *ἔγραψα τὴν ἐπιστολήν*, “I wrote the letter (without specifying time or circumstance). Hence, the aorists referring to time past *indefinitely*, are used to denote *momentary acts*, and also actions repeatedly done in past time. In this latter case it may be rendered by the present or by the phrase “to be wont, or accustomed,” &c. (See *Jelf's Greek Gram.* Vol. II. p. 57.)—AM. ED.

Hence the Aorist is used of *momentary* and *single* actions; the Imperfect, of *continued* and *repeated* ones.

The dog *bit* him (*aor.*): the dog *howled* all night (*imperf.*)

Obs. The Imperfect (of *habitual* actions) is often rendered by 'used to,' &c.

4. The Perfect expresses actions *continued* or *remaining in their effects* up to the present time.

a) Hence the *aor.* is nearly our *perfect indefinite* (the perf. formed by *inflection*): the *perf.* our *perfect definite* (or perfect with 'have').

b) But when the connection of the past with the present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperfect.

c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

5. A governed genitive is often placed between an article and its noun.

6. *τὸ τῆς ἀρετῆς καλλος*, *the beauty of virtue*.

ο τὰ τῆς πόλεως πράγματα πράττων, *he who trans-acts (or manages) the affairs of the state*.

In this way *two* and even *three* articles stand together.

7. *ὁ πράττων*, (*the person doing* =) *he who does*.

Hence the *artic.* with a *participle* is equivalent to a personal or demonstrative pronoun with a relative sentence.

Thus,

δ πράττων, equivalent to *ἐκεῖνος δ ποάττει*, *he who does*.
τοῦ πράττοντος, *of him who does*.
 &c.

Pl. *οι πράττοντες*, equivalent to *ἐκεῖνοι οι πράττουσι*, *those who do*.
τῶν πραττόντων, *of those who do*.
 &c.

8. VOCABULARY 1.

Virtue, *ἀρετή*, *ης*, *ἡ*.

Beauty, *καλλος*, *εος*, *τό*.

City, *πόλις*, *εως*, *ἡ*.

Thing or affair, *πρᾶγμα*, *ατος*, *τό*.

* Nouns in *μα* from *verbs*, generally denote the *thing produced by the act*. They may be compared with the *pass.* participle (*τὸ πεπραγμένον*).

To do, transact, manage,	<i>πράττω.</i>
Wonder, or am surprised at, admire,	{ <i>θαυμάζω</i> (with <i>fut. mid.</i> , but <i>aor. 1 act.</i>).
Well,	<i>εὖ.</i>
Ill,	<i>κακῶς.</i>
Often, frequently,	<i>πολλάκις.</i>
Citizen,	<i>πολίτης, ^b ον, ὁ.</i>
Judge,	<i>χριτῆς, ον, ὁ.</i>

πράττω, *do*, has also the *intransit.* meaning of *our to be doing well or ill*: i. e. to be *prosperous* or *unfortunate*. In this sense it has the *perf. 2. πέπαυται*. The *a* is long throughout.

Exercise 1.

9. I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The judge often admired the beauty of virtue. I admire those who transact (7) the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the judge.

§ 2. *The Article continued.*

10. (a) Proper names often take the article, if they are the names of persons *well known*.

Hence the names of *Deities, Heroes, &c.*, generally take the article; and the names of persons *recently mentioned*.

11. (b) But if the proper name is followed by a *description* which has the article, the proper name is without the article, unless it is to be expressed *em-*

^b Nouns in *της* of the first *decl.* from *verbs*, denote the *male doer of the action*: those from *substantives* denote a *person* standing in any near relation to what is denoted by the substantive: as *πολίτης* from *πόλης*. Those in *της* from *subst.*, have the *a* long. *Κριτής* is from *κρίνω*.

phatically, as being *well-known*, or as having been *previously mentioned*.

12. (c) The Greek has no indefinite article (our 'a').

(d) Our 'a' should be translated by *τις*, when a *particular* person or thing is meant, though not named: in other words, wherever we might substitute 'a *certain*' for 'a'.

13. (e) The *subject*^a generally has the article, the *predicate* not.

14. (a) ὁ Σωκράτης, *Socrates*; αἱ Ἀθῆναι, *Athens*.

(b) Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher*.

(c) ἵππος ἦτεκε λαγών, *a mare brought forth a hare*.

(d) γυνὴ τις ὄρνις είχεν, *a woman (or, a certain woman) had a hen*.

(e) ἡ κόρη ἐγένετο ἀσκός, *the girl became (or, was turned into) a leather bottle*.

15. VOCABULARY 2.

Socrates,

Σωκράτης, ὁ ονς, ὁ.

Athens,

Ἀθῆναι, αν, αἱ.

Philosopher,

φιλόσοφος, ον, ὁ.

Horse, mare,

ἵππος, ον, ὁ et ἡ.

Hare,

λαγώς, ὁ, ὁ (acc. λαγῶν or λαγώ).

Woman,

γυνή, γυναικος, ἡ (voc. γύναι).

Hen,

ὄρνις, ὁρνίθος, ὁ et ἡ.

Water,

ὕδωρ, ὑδατος, τό.

^a Kr. who quotes *Bacch.* 1314: νῦν ἐκ δέμων ἀτίμος ἐκβεβλήσομαι | δέ
Κάδμος δέ μέγας.

^a That is, the *nominative before the verb*. The *predicate* is what is *affirmed or said* of the *subject*. (See note ^a).

* Or, δοκές ἐγένετο ἡ κόρη. So, Θεός ήν ὁ Λόγος, *the Word was God*. This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as *an individual*, in a particular class; not that it is the *whole* of that class.

^f Σωκράτης, G. ονς, D. ει, &c. A. Σωκράτη (Plato), Σωκράτην (Xenophon), V. Σώκρατες.

^g 'Bird' but in Att. generally *cock, hen*; just as we use *fowl*. G. δρυΐδης, &c. A. α and ν. Plur. reg., but also δρενες, G. δρυεν, D. δρυ-ει(ν) only, Acc. δρενεις (δρυεις).

Wine,	οἶνος, ^b οὐ, ὁ.
Boy, son,	παῖς, παιδός, ὁ.
To have,	ἔχω. ^c
To bring forth, <i>or</i> (of birds)	τίκτω ^k (τεκ).
to lay,	
Damsel, maiden,	κόρη, ης, ἡ.
Leather-bottle,	ἀσκός, οῦ, ὁ.
Become,	γίγνομαι ^l (γεν).
An egg,	ώστη, οῦ, τό.
Three,	τρεῖς, τρεῖς, τρία.

Exercise 2.

16. I admire the beauty of the hen. *A* (14. (d) boy had a hare. The water was turned into (= became) wine (14. (e). The hen laid three eggs. A certain damsel had three hens. I admire the virtue of the maiden. The hare was turned into (= became) a horse. The boy admires the beauty of Athens. The citizens admire the beauty of the woman. I admire *those who transact*^{1*} the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into (= become) wine. A certain judge has three hens.

^b οἶνος, with the digamma Φοῖνος, vinum. So ωστη, ωστόν, ουσιον.

^c ἔχω, έξω and εγχώ, ἔσχητα. Imperf. εἶχον: aor. ἔσχον, ἔσχεθην.

[ἔσχον, σχέτις (σχέτις in compounds), σχίνη, σχῶ, σχῖνη, σχάνη].

^k τίκτω, (τέκω) τέκομαι, τέτοκα, ἔτεκον, ἔτεκμην.

^l γίγνομαι, γενήσομαι, γεγένημαι and γέγονα, ἔγενθην. All *intrans.* for *am born; become.* ἔγενθην and γέγονα also serve for preterites of the verb "to be." When γέγονα may be construed 'I am,' it means, 'I am by birth,' 'have become.' (B.)—γείνομαι, *am born*, poet.: aor. ἔγενθάμην, *begot, bore (in prose as well as poetry).*

* Numerals like this at the top of the line refer to the Table of Differences of Idiom at the close of the volume.

§ 3. Article continued.

17. (a) When the *my, thy, his, their, &c.* are *emphatic* they are to be translated by possessive pronouns, with the article.

18. (b) *My, your, his, &c.* are to be translated by the article, when it is quite obvious *whose* the thing in question is.

Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's) the pronouns must be used.

19. (c) When an *adj. without the article* stands *before* the article of the substantive, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances.^m

(d) When a noun which has just preceded, is to be repeated again, the article belonging to it stands alone.

19*. (a) ὁ σὸς δοῦλος, *thy* or *your slave* (emphatic and precise); but σὸς δοῦλος, *a slave of yours* (indefinite).

(b) ἀλγῶ τὴν κεφαλήν (I am pained as to the head=) *I have a pain in my head.*

(c) ἦδετο ἐπὶ πλούσιοις τοῖς πολίταις, *he rejoiced* (or *was glad*), *when the citizens were wealthy*, (or, *on account of the citizens who were wealthy*).

(d) ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλον, *my father and my friend's*, (literally, *my father and the of my friend*).

20. VOCABULARY 3.

Slave, δοῦλος, ον, ὁ.

To feel or suffer pain; to be pained at, ἀλγέω.

Head, κεφαλή, ἥς, ἡ.

^m Thus in the example following it is not, 'rich citizens,' as opposed to *other citizens*; but 'he rejoiced in *their* being rich; or in *the wealth of . . .*' &c.

To rejoice, be glad, or to	ἡδομαι (with <i>dative</i>).
take pleasure in,	
Wealthy, rich,	πλούσιος, ^ο α, ον.
Father,	πατήρ, ^ο ερος (ρος), δ.
Friend,	φίλος, ον, δ.
Thine, thy,	σός, σή, σόν.
Mine, my,	έμος, ή, όν.
Jaw,	γνάθος, ον, ή.
Tooth,	όδοντος, οντος, δ.
Ear,	οὖς, ὠτός, το.
Foot,	πούς, ποδός, δ.
Hand,	χείρ, χειρός, ή (root χερ for G. D. <i>dual</i> and D. <i>plur.</i>)
Knee,	γόνη, γόνατος, τό (R. γονατ).
Brother,	ἀδελφός, ον, δ.
Daughter,	θυγατήρ, ^ο ερος (ρος), ή.
Mother,	μήτηρ, ^ο ερος (ρος), ή.
Wise, clever,	σοφός, ή, όν.
Happy,	εὐδαίμων, ων, ον.
To love,	φιλέω.
To be vexed at,	ἀχθομαι, ἐσομαι, ἡχθέσθην (<i>dative</i>).
Beautiful,	καλός, ή, όν.
Bad,	κακός, ή, όν.

OBS. 1. *ἡδεσθαι* and *ἀχθεσθαι* are more commonly followed by the dat. p. (without a prepos.) except in the construction explained in 19. c.

OBS. 2. 'That,' when it stands for a subst. before expressed, is to be translated by the article. (See 19*. d.)

Exercise 3.

21. The mother of the beautiful daughter has a pain in her jaws. I am glad that my brothers are happy.⁵

⁴ Adjectives in *ος* denote what *belongs to*, *concerns*, or *comes from* what the root expresses. They are formed from *substantives*, and sometimes from other adjectives in *ος*. When the root ends in *τ* it is sometimes changed into *σ*: πλοθτος, *wealth*, πλοθσιος.

⁵ Πατήρ, μήτηρ, θυγάτηρ, γαστήρ, throw away: in G. and D. *sing.* and D. *pl.* They have V. *ερ*, and insert *ά* before *ον* in D. *pl.*

⁶ Ἀχθομαι, and in the poets *ἡδομαι*, are also followed by the *acc.*, especially of neut. pronouns.

The father rejoiced in his son's being wise (*c*). My friend and my brother's (*d*). I often have a pain in my foot. My mother was suffering from a pain in her hands (*b*). I am vexed that the bad are wealthy (*c*). The daughter loves *her* mother. My slave loves my brother's. I admire your virtue and *that* of your friend. The beautiful damsel shall be turned into a horse. I am pleased with *those who transact¹* the affairs of the state. He was vexed that the citizens were rich. I take pleasure in my daughter's being beautiful (*c*).

§ 4. Article continued.

22. a) The Greeks often place the genitives between the noun governing and the article; or they repeat the article after the noun.
 b) A *noun* or *participle* is often understood, so that the *article* stands alone.

23. a) $\dot{\eta}$ $\tau\text{οῦ}$ *ποιητοῦ* *σοφία*,⁴ or $\dot{\eta}$ *σοφία* $\dot{\eta}$ $\tau\text{οῦ}$ *ποιητοῦ*, *the wisdom* (*cleverness &c.*) *of the poet*. $\dot{\eta}$ *χαλὴ* *κεφαλὴ*, or $\dot{\eta}$ *κεφαλὴ* $\dot{\eta}$ *χαλη⁵* $\tau\text{ῆς}$ *κόρης*, *the beautiful head of the maiden*.
 b) *Αλεξανδρος* $\dot{\eta}$ *Φιλίππου*, *Alexander the son of Philip* (*νιός*, *son*, understood). $\dot{\eta}$ *Σωφρονίσκου*, *the son of Sophroniscus*. $\varepsilon\text{iς}$ $\tau\text{ὴν}$ *Φιλίππου*, *into Philip's country* (*χώραν*, *country* understood). $\tau\text{ὰ}$ $\tau\text{ῆς}$ *πόλεως*, *the affairs of the state* (*πράγματα* understood). $\tau\text{ὰ}$ *ἐμά*, *my affairs*, *my property*. *οι* $\dot{\eta}$ *ἄστει*, *the people in the city*, *those in the city*. *οι* $\dot{\eta}$ *τῷ* *βασιλεῖ*, *those with the king*.

⁴ Substantives in *τά* are derived from *adj.*, and express the *abstract* notion of the *adj.*—The other positions of the *gen.* are frequently met with: *Μηδεῖς* $\tau\text{ὴν}$ *δραγαγήν*. (Herod. i. 3.) $\dot{\eta}$ *αναχώρησις* $\tau\text{ῶν}$ *Αθηναίων*. (Thuc. i. 12.) For a *partitive gen.* these are the only correct positions.

⁵ The latter position gives emphasis to the *adjective* or *dependent genitive*.

24. VOCABULARY 4.

Poet,	ποιητής, οῦ, ὁ.
Wisdom, cleverness,	σοφία, ας, ἡ.
Alexander,	Ἀλέξανδρος, ον, ὁ.
Philip,	Φίλιππος, ον, ὁ.
Sophroniscus,	Σωφρονίσκος, ον, ὁ.
Son,	νιός, οῦ, ὁ.
Country,	χώρα, ας, ἡ.
Our,	ἡμετέρος, α, ον.
Your,	ὑμέτερος, α, ον.
March <i>an army</i> (when spoken of its general),	ἐλαύνω. ^a
March (<i>of the army</i> , and of a person <i>undertaking an expedition</i>) also journey, set out, &c.,	πορεύομαι (with aor. 1 pass.; ἐπί τινα, <i>against</i> a person).
Persian,	Πέρσης, ον, ὁ.
Scythian,	Σκύθης, ον, ὁ.
Cyrus,	Κῦρος, ον, ὁ.
King,	βασιλεύς, ἐώς, ὁ.
Madness,	μανία, ας, ἡ.
People,	δῆμος, ον, ὁ.
Army,	στράτευμα, ^u ατος, τό.
Geometer,	γεωμέτρης, ον, ὁ.
With,	σύν (dative).
City, town,	ἄστυ, εος, τό.

Exercise 4.

25. I admire the wisdom of the geometer. *The peo-*

* ἐλάσσω, ἐλάσσω (ἀ), ἐλῆλακα, ἐλῆλαμαι, ἡλάθην. Att. fut. ἐλῶ, ἄς, ἄ, &c., infin. ἐλῆν. It is *trans.* (*drive, urge on*), but used as *intrans.* (*march, ride*), by omission of *acc.*

^t This word was formed from an *adj.* μανός, *mad*, which is quoted by Suidas.

^u στρατός, στρατιό, *army* : στρατεία, *expedition*. στράτευμα has both meanings; the latter often in Herodotus.

^v ἄστυ never means *the state*, as πόλις does. It is often used of an *old* or *sacred* part of a πόλις, as Londoners speak of 'the City,' as a part of London.

ple in the city admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches *into the country* of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. The son of Sophroniscus is astonished at the madness of the people. The poet admires *those who manage*¹ the affairs of the state. I rejoice in the king's being wealthy.² I am vexed when the bad are wealthy. The people in the city (*d*) admire the son of Philip. The king has the toothache (*i. e.* suffers pain in his teeth³). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. *Those with the king* will march against *the son of Philip*.

§ 5. Article continued.

26. An adverb with the Article is equivalent to an adjective.

27. *οι πάλαι*,⁴ the *long ago* men = *the men of old*.

ο *μεταξὺ χρόνος*, the *between time* = *the intermediate time*.

ἡ *αὔριον*, *adv.* (*ἡμέρα*, *day*, understood), *the morrow, the next day*.

28. VOCABULARY 5.

Long ago,

πάλαι.

Man,

ἄνθρωπος ον, ὁ (= *homo*).

Between,

μεταξύ.

To-morrow,

αὔριον (*adv.*)

Time,

χρόνος, ον, ὁ.

Near,

πελας: πλησίον.

One's neighbour,

ὁ πλησίον.

Then,

τότε.

⁴ So in English, 'the *then* Mayor.'

Now,	τών.
Here,	ἐνθάδε.
There,	ἐκεῖ.
Up, upwards.	ἄνω.
Down, downwards,	κάτω.
Move,	κινέω.
Crocodile,	κροκόδειλος, ον, ὁ.
Both,	ἄμφω: ἀμφότερος: (the lat- ter often in the plur.: ἀμφότερα τὰ ὡτα, both his ears. Xen.)
Life,	βίος, ον, ὁ.
This,	οὗτος, αὐτη, τοῦτο, &c.

Exercise 5.

~~15~~ In doing the exercise, consider which of the adverbs *comes nearest* to the meaning of the adjective or equivalent phrase.

29. The men of *old* did this. They did this the next day (*dat.*) The crocodile moves its *upper* jaw. The son of Sophroniscus has a pain⁴ in both his ears. I am surprised at the madness of the *Persians of old times*. I wonder at the *men of the present day*.⁵ I admire the *wise men of old*. They love the *present life*. We wonder at the madness of our neighbours. *The people there*⁶ are astonished at the madness of those with the king. I am astonished at the cleverness of those who manage my affairs.

Exercise 6.

30. He had a pain (*imperf.*) in both his knees. The people here admire the son of Sophroniscus. The crocodile was turned into a hare (14. e). The people here

⁴ Of countries, *ἄνω* is used of marching into the *interior*; *κάτω*, of marching *down to the coast*.

⁵ The *now* men.

⁶ People = *persons* must not be translated by *δῆμος*. *The people there*, *οἱ δεῖ*.

admire my daughter and my brother's. The people there are doing well. I have often wondered at the wisdom of our *present* geometers. The crocodile lays eggs. The king of the Scythians has a pain in⁴ his *lower* jaw.

§ 6. Article continued.

31. a) To express that a person 'has a very beautiful head,' the Greeks said: 'has *the* head very beautiful.'

32. b) $\tauὸ$ *καλόν*, is: 'the beautiful,' 'the honorable,' in the *abstract*; *beauty*. $\tauὰ$ *καλά*, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.

Obs. We learn from (34*. b), that the *first person plur.* of the *pres. subj.* is used in exhortations; and from (34*. c), that *μή* is used with it for 'not.' (See 107*. 1.)

33. d) The infinitive with the article becomes a substantive declinable throughout, and answering to the English 'participial substantive' in *—ing*.

34. e) *Abstract* nouns, and the *names of materials*, generally take the article. When a *whole class*, or *any* individual of that class, is meant, the noun, whether singular or plural, takes the article.

34*. a) δ ὁ ῥινόκερος $\tauὴν$ δορὰν *ἰσχῦροτάτην ἔχει*, *the rhinoceros has a very strong hide*.

b) φεύγωμεν $\tauὰ$ αἰσχρά· διώκωμεν $\tauὰ$ καλά, *let us fly*

* The article must not be used, unless it is *assumed* that the thing in question *has* the property, the object being only to describe of *what kind* it is. If the writer wished to *inform* us that the rhinoceros *had a hide*, which was moreover a *strong one*, he would *not* use the article. Thus of the crocodile: ε *χει δὲ καὶ δυνχας καρπερός*, *it also has strong claws*.

† Thus in English, "Burke on the *Sublime and Beautiful*."

from what is base; *let us pursue* what is honorable.

- c) *μὴ διώκωμεν τὰ αἰσχρά*, *let us not pursue* what is base.
- d) *τὸ ταχὺ λαλεῖν*, *talking fast*; *τοῦ ταχὺ λαλεῖν*, *of talking fast*, &c.; *τὸ πάντας κακῶς λέγειν*, *the speaking ill of every body*.
- e) *ἡ ἀρετή*, *virtue*; *ὁ χρυσός*, *gold*; *οἱ ἀγαθοί*, *the good*; *οἱ ἄετοι*, *eagles*.
- f) *τὸ τελευταῖον*, *at last*; *τὸ ἀπὸ τοῦτο*,^c *henceforth*.

35. VOCABULARY 6.

Rhinoceros,	ρινοκέρως, <i>ωτος</i> , <i>ό.</i>
Nose,	ρίς, <i>ρινός</i> , <i>ἡ</i> (<i>plur.</i> "nose-trills").
Horn,	κέρας, <i>ατος</i> (<i>αος</i> , <i>ως</i>), <i>τό.</i>
Hide,	δορά, ^d <i>ᾶς</i> , <i>ἡ.</i>
Strong,	ἰσχυρός, <i>ά</i> , <i>όν.</i>
To fly from,	φεύγω.
Base, disgraceful,	αἰσχρός, <i>ά</i> , <i>όν</i> : <i>αἰσχίων</i> , <i>αἰσχυτος</i> .
To pursue,	διώκω.
Fast, quick,	ταχύς, <i>εῖα</i> , <i>ύ</i> (<i>neut. adj.</i> — <i>adv.</i>)
Talk,	λαλέω.
Speak, say,	λέγω.
Speak ill of,	κακῶς λέγειν (<i>acc.</i>)
Speak well of,	εὖ λέγειν (<i>acc.</i>)
Treat ill, behave ill to,	κακῶς ποιεῖν (<i>acc.</i>)
Treat well, do kind offices to, confer benefits on,	εὖ ποιεῖν (<i>acc.</i>)
Elephant,	ελέφας, <i>αντος</i> , <i>ό.</i>
Stag,	ελαφος, <i>ον</i> , <i>ό.</i>
Gold,	χρυσός, <i>ον</i> , <i>ό.</i>

^c Literally, 'the from this' (time).

^d Nouns in *α* and *η*, from verbal roots, are generally oxytone. The abstract notion predominates in them (B.); the vowel of the root is often changed into *ο*, as in perf. 2. (mid.) *δίπω*. *flay*; *δορά*.

* The *fut. mid.* is the more common in Attic Greek.

Good,

ἀγαθός, ἡ, ὁ: ἀμείων, ἀριστος.

Eagle,

ἀετός, οῦ, ὁ.

διώκειν is also, to prosecute; φέγγειν, to be prosecuted: διώκειν τινὰ φόνον, to prosecute a man on a charge of murder; φέγγειν φόνον (understand δίκην, cause, trial), to be tried for murder.

Exercise 7.

36. The elephant has *a* strong hide. The maiden has very beautiful hands. The stag has very beautiful horns.¹² The Persian's boys pursue *what is honorable*. Let us fly from those who pursue¹ *what is disgraceful*. Do not let us fly from *what is honorable*. Let us avoid (*fly from*) talking fast. Let us fly from the madness of *speaking ill of every body*. Let us do kind offices to our friends. The citizens prosecute *Philip on a charge of murder*.¹⁷ Sophroniscus was tried for *murder*.¹⁷ Let us henceforth pursue *the honorable*. Let us not treat our (18) slaves ill. He took pleasure in doing kind offices to the good (*Obs. 1. p. 17*). The Scythians admire the beauty of gold. The boy wonders at the horn of the rhinoceros.

§ 7. Article as a demonstrative pronoun. Pronoun.

37. a) ὁ μέν—ὁ δέ,¹ *this—that; the one—the other, &c. οἱ μέν—οἱ δέ, these—those; some—others.* (More than one ὁ δέ may follow.)

38. b) In a narrative ὁ δέ stands (once) in reference

¹ μέν, *indeed*;—δέ, *but*. Often, however, there is no considerable opposition between words so connected, the use of μέν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires an *indeed*.—In translating from English into Greek, whenever the *second* of two connected clauses has a *but* the first should have a μέν.

to an object already named. So *καὶ ὅς*, when the reference is to a *person*.

39. *d.* 1) *αὐτός* is 'self,' when it stands in the *nom.* without a substantive, or, in *any case with one.*

2) *αὐτός* is *him, her, it, &c.* in an oblique case without a substantive.

3) ὁ *αὐτός* is 'the same.'

4) *αὐτός* standing alone in an oblique case, is never 'self,' except when it is the *first word* of the sentence.

40. *a)* *τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει, the same things pain some persons, but delight others.*

b) *λύκος ἀμυὼν ἐδίσκειν. ὁ δὲ εἰς νιὸν κατέφυγε, a wolf was pursuing a lamb; and (or but¹) it fled for refuge into a temple.*

c) *καὶ ὃς ἐξαπατηθεὶς διώκει ἀρὰ κράτος, and he, being deceived, pursues at full speed (literally, 'at or with force or strength').*

d) *αὐτὸς ἔφη, he himself said (it). αὐτὸς ὁ δοῦλος, or, ὁ δοῦλος αὐτός, the slave himself: ὁ αὐτὸς δοῦλος, the same slave. μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτὸν, I fear this more than death itself. ἐδώκειν αὐτοῖς τὸ πῦρ, he gave them the fire. αὐτὸν γὰρ εἶδον, for I saw the man himself: εἶδον γὰρ αὐτόν, for I saw him.*

41. VOCABULARY 7.

Same,

ὁ αὐτός, ἡ, ὁ.

Some—others,

οἱ μὲν—οἱ δέ.

To pain, annoy,

λυπέω.

Delight,

τέρπω.

¹ *καταφεύω.* (2. aor.)

² *δέ* is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse *unconnected* with what goes before. It is often, therefore, omitted in translating into English.

Wolf,	λύκος, ον, ὁ.
Lamb,	άρνος, ον, ὁ.
Fly for refuge,	καταφεύγω.
Temple,	ταύτης, ον, ὁ.
More—than,	μᾶλλον—ζ.
To fear,	φοβέομαι ^k .
Death,	θανάτος, ον, ὁ.
Fire,	πῦρ, πυρός, τό.
Say,	φημί.
Give,	δίδωμι.
Sheep,	δικής, οις. ¹
Dog,	κύων, κυνός, ὁ et η (m. if the sex is not to be specified. R. κυν, V. κύων).
House,	οἶκος, ον, ὁ.
Deceive,	ἀπατάω, ἐξαπατάω (the latter being stronger, to deceive thoroughly).
At full speed,	ἀνά κράτος (at force).
Force, strength,	κράτος, εος (ονς), τό.
Ride,	ἐλαύνειν (to drive on, impor understood).
For,	γάρ.

 Can γάρ begin the sentence? (No.) Can εἰ? (No.) Can μή? (No.)

Exercise 8.

42. A dog was pursuing a sheep, *and it* fled-for-refuge into a house. *Some* admire the mother; *others* the daughter. Cyrus rides at full speed. I^m *myself* say it. I admire the mother more than the daughter *herself*. They will give *him* the gold. I will give the gold to (the man) *himself* (39.4). I deceived the slave *himself*.

¹ νεύειν, Att.

^k In act. *frighten*. It has f. mid. and *pass.*; aor. *pass.*

¹ The forms in Attic Greek are; S. οἰς, οἰός, οῖτι, οἶνος,—D. οἴτη, οἰοῖν.

P. οἰστη, οἰωνη, οἰστι, οἰλας and οἰση. (It is m. and f.)

^m The nom. of the *personal* pron. is not to be expressed.

And they (40. c), being deceived, fly-for-refuge into a temple. *And he*, riding at full speed, flies from those who¹ are pursuing him.² The wolves fly at full speed. Let us pursue the wolves at full speed. *The same* dogs are pursuing the hares. Let us pursue them³ *ourselves*. Let us not deceive our neighbour. *The Persians of those days*⁴ pursued honorable things.¹³ Speak well of those who¹ have done you kind offices.¹⁴

§ 8. Pronouns continued.

43. The noun with *οὗτος*, *όδε* (*this*), *ἐκεῖνος* (*that*), takes the article; the pronoun standing *before* the article, or *after* the noun.

44. *πᾶς* in the sing.^o *without* the article (= *ἕκαστος*), 'each,' 'every'; with the article, 'whole,' 'all.'

45. a) *οὗτος* *ό ἄνήρ*, or *ό ἄνηρ οὗτος* [not *ό οὗτος ἄνηρ*], *this man*. *ἐκεῖνος* *ό ἄνήρ*, or *ό ἄνηρ ἐκεῖνος*, *that man*. *αὐτὸς* *ό βασιλεὺς*, or *ό βασιλεὺς αὐτός*, *the king himself*.

b) *πᾶσα πόλις*, *every city*; *πᾶσα ἡ πόλις*, *the whole city*, *all the city*.

c) *ἄλλοι*, *others*; *οἱ ἄλλοι*, *the others*; *οἱ ἔτεροι*, *the others* (with a stronger opposition), *the other party*.

d) *ἡ ἄλλη χώρα*, *the rest of the country*.

e) *πολλοί*, *many*; *οἱ πολλοί*, *the many*, *the multitude*, *most people*.

46. VOCABULARY 8.

Others,

ἄλλοι.

The others,

οἱ ἄλλοι.

^o The acc. of the pronoun is seldom expressed when the person meant is quite obvious.

* In the plur. *πάντες* *must* have the article, when there is reference to *particular* objects: when not, the usage is variable.

The other party,	<i>oi ἔτεροι.</i>
The rest of,	<i>ὁ ἄλλος</i> (agreeing with its <i>subst.</i>)
Many, much,	<i>πολὺς, πολλή, πολύ.</i>
Great,	<i>μέγας, μεγάλη, μέγα.</i>
The many, the multitude,	<i>πᾶντες</i>
Most people,	{ <i>οἱ πολλοί.</i>
Every, each,	<i>πᾶς</i> (in the <i>sing.</i> without the <i>art.</i>)
The whole, all,	<i>πᾶς ὁ, or ὁ πᾶς</i> (in the <i>sing.</i>) Pl. <i>πάντες</i> : see note on 44.)
This,	<i>οὗτος</i> : <i>όδε.</i>
That,	<i>ἐκεῖνος, η, ο.</i>
Man,	<i>ἄνήρ, δρός</i> : <i>ἄνθρωπος, ον, ὁ.</i>
To cut,	<i>τέμνω</i> , ^a (of a country to <i>ravage</i> or <i>lay waste</i> by cutting down its trees, crops, &c.)
The enemy,	<i>οἱ πολέμοι</i> (<i>adj.</i>)

OBS. *ἄνηρ*^r (*vir*), *man* as opposed to *woman*, and used in a good sense. *ἄνθρωπος* (*homo*), *man* as a *human being*, opposed to other animals; and often used, like *homo*, when *contempt* is to be expressed.

Exercise 9.

 OBS. With 'this,' 'that,' the order is,
Pron. Art. Noun.
(or,) Art. Noun, Pron.

47. The enemy laid waste *the whole country*. The other party are laying waste *the rest* of the country. My brother is pursuing the same Persians. I admire *this* city. I often admired *that* city. The many do not (*οὐ*) admire the beauty of wisdom. The king *himself* is laying waste *the rest* of the country. A certain man was pursuing his slave; *but he* fled for refuge into the upper¹¹

^r *πόλυς*, *πολλή*, *πολύ*,
πολλούς, *πολλῆς*, *πολλούς*, &c.

^a *τέμνω*, *τεμῶ*, *τέμνηκα*, *ἔτερον*, *ἴτιμθην*. (Roots: *τεμ*, *τμε*.)

^r See Jelf's *Greek Gram.*, Vol. I. p. 81, 97.

city. The others were turned into eagles. I will give the whole egg to my brother. He gave all the water to his (18) horses. I feel pain⁴ in every part of my head (in my whole head). Most people rejoice when⁵ their friends are wealthy. The other party manage the affairs of the city.

§ 9. Pronouns continued.

48. a) In the reflexive pronouns (*ἴμαυτοῦ*, &c.)⁶ the *αὐτός* is not *emphatic*. To express 'self' emphatically, *αὐτός* must precede the pronoun, *αὐτὸν σι*, &c.

49. b) 'Own' is translated by the *gen.* of the reflexive pronoun (*ἴαυτοῦ*). 'His' by the *gen.* of *αὐτός*. (So 'their' by *gen. plur.*)

50. c) *ἴαυτοῦ* is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence.⁷

But the simple *αὐτός* is often used, or *ε* (οὗ, οἱ, &c. οφεῖς, οφᾶς, &c.)

οὗ is never *simply* reflexive in Attic prose, but is confined to this kind of reflexive meaning. (B.)⁸ The forms *οὗ*, *ἱ*, occur in *Plato*, but not in the other great Attic prose-writers. (Kr.)

51. a) *ἴθιξε σαυτόν*, *accustom yourself.*

b) *ἔρη πάρτας τοὺς ἀνθρώπους τὰ σαντῷα ἀγαπᾶς*,
he said that all men loved⁹ their own things.

G. <i>ἴμαυτοῦ</i> ,	<i>ἴμαυτῆς</i> ,
D. <i>ἴμαυτῷ</i> ,	<i>ἴμαυτῇ</i> ,
A. <i>ἴμαυτόν</i> ,	<i>ἴμαυτήν</i> .

⁶ Of course only when it *cannot* be mistaken for the subject of the *infin.* or dependent verb.

⁷ This passage is misconstrued, and so made incorrect, by the Eng. Translator of Buttmann, p. 325.

⁸ It is an idiom of our language to use a *past* tense in a sentence beginning with 'that' (and other dependent sentences), when the verb on which they depend is in a *past* tense. The *pres.* *infin.* must be used in Greek, whenever the action to be expressed by it did not *precede* the time spoken of.

c) *νομίζει τὸν πολίταν ἵπηρετεν δαυτῷ*, *he thinks that the citizens serve him.*
 d) *στρατηγὸς ἦν Ξενοκλείδης, αὐμπτος αὐτός*, *Xenoclydes was their general (himself the fifth =) with four others.*

52. VOCABULARY 9.

Accustom,	ἐθίζω. ^z
I am accustomed,	εἰθίσμαι or εἰωθα (a perf. 2. from ἔθω: κατὰ τὸ εἰωθός, neut. part. accg. to <i>my, his, &c. custom</i> ; <i>as my, his, &c. custom was.</i>)
Love, like, am fond of,	ἀγαπάω: also, with <i>acc. or dat.</i> “I am contented with.”
Think, am of opinion,	νομίζω.
Serve, perform service,	ἵπηρετέω. ^y
General,	στρατηγός, οῦ, ὁ.
To command (an army),	στρατηγέω.
Third,	τρίτος, η, ον.
Fourth,	τετάρτος, η, ον.
Every body,	πᾶς τις.
I am present, here, &c.,	πάρειμι. (<i>τὰ παρόντα present things, circumstances, or condition.</i>)

*To perform this service, ἵπηρετεν τοῦτο.
“ these services, ἵπηρετεν ταῦτα.*

Exercise 10.

53. Accustom yourself to confer benefits upon¹⁶ the good. Every body loves *his own* things. I accustom myself to serve the state. Cyrus, as his custom was, was riding at full speed. I will give the gold to you

^w From *στρατός* *army*, *δύω* *lead*.

^z *Augment.* *ι*, *εἰθίζων*, *εἰθίσμαι*. It is used in *pass.*

^y *ἔτος*, *ἰπέτης*, *rower*, *properly, to row for a person, or at his command.*

yourself (48). Philip was their general *with two others*. He thinks that the citizens have conferred benefits upon him. Accustom yourself to be contented with your (18) present condition. Let us not treat those ill who¹ have done good to us. He accustomed himself (*imperf.*) to perform these services for the good. I will perform this service for you. He has a¹² large head. I am accustomed to perform you these services.

§ 10. *Of the Neuter Adjective.*

54. a) In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where we should rather use the *singular*.

55. b) The *neut. article* with a *gen.* case, is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses.

56. c) Neuter adjectives are used *adverbially*; and generally,

The neut. *sing.* of the *comp.* { serve also for *comp.*
The neut. *plural* of the *sup.* } and *sup.* of the *adv.*

57. d) When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject*.

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

58. e) *πολὺς* (*πλέων* or *πλείων*, *πλεῖστος*), superlatives, and the *adj.* *ημισυς** stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not *τὸ πολὺ τῆς γῆς*, but *ἡ πολλή*.)

59. a) *εἶπε ταῦτα*, *he said this.*

* *Acc. plur.* *εἰς* and *εἰς*. G. *εἰς* in later writers.

b) τὰ τῶν θεῶν φέρει δεῖ, we should bear what comes from the gods.
 c) σοφώτερον ποιεῖ, you act more wisely.
 αἰσχιστα διετέλεσε, he lived in a most disgraceful way.
 d) ἡ ἀρετή ἔστι εἰπαινετός, virtue is praiseworthy.
 e) ἡ πολλὴ τῆς χώρας, the greater part of the country. ὁ ἥμισυς τοῦ χρόνου, half the time.

60. VOCABULARY 10.

We ought, should or must,	δεῖ (oportet).
To bear,	φέρω. ^b
Said,	εἶπον. ^c
To live,	διατελέω, ἔσω (properly finish, go through; <i>bius</i> or χρόνον understood).
Praiseworthy,	ἐπαινερός, ἡ, ὁ.
To praise,	ἐπαινέω. ^d
To act,	ποιέω.
Forwardness, zeal,	τὸ πρόθυμον (adj. for ἡ προθυμία).
Peloponnesus,	Πελοπόννησος, ον, ἡ.

Exercise 11.

61. The others laid waste *half* the country. The other party^{1*} act more wisely. The rest^{1*} of the Scythians act more wisely. He spent half his life in a most disgraceful way. The others are doing better. The rest of the citizens are doing very well. The king of the Persians has ravaged the greater part of the

^a δεῖ (—δεῖται, δέη, δεῖν, δέον), δεῖσει. *Imperf.* ἔδει.

^b φέρω, οἴσω, τινονχα: *aor.* 1. ἤνεγκα. *Pass.* ἵνεχθσομαι and οισθησομαι, ἵνεχγμαι, ἵνεχθην.

^c εἶπον (εἰπε, &c.) in *aor.* 2. Also ἤπα *aor.* 1., of which εἴπειται, εἴπαται, and also εἴπαται, are used by *Attic* writers.

^d —ίσω (Xen. but *generally* τινομαι,.) ὑπάσω, ὑπάκα, ὑπέθην: but ὑπημαι.

* By 56 the *compar.* and *superl.* of *good* must here be used.

Peloponnesus. Wisdom is praiseworthy (57. *d*). The son of Sophroniscus¹⁰ said *this* (54. *a*). Let us bear *what comes from the gods*. The son of Philip will command (the army) *with three others*.¹¹ Accustom yourself to bear what comes from the gods. One ought to like one's own things. A certain man had a hen. Eagles¹² have a¹³ very beautiful head.

§ 11. *Subject and Predicate.*

62. *a*) The *nom. neut. plur.* generally has the verb in the *singular*; but often not *b*) when *persons* or *living creatures* are spoken of.

63. *c*) The verb '*to be*' is often omitted.

64. *a*) *τὰ ζῶα τρέχει*, *the animals run*. *τῶν ὄντων τὰ μέν δύο τινες ἐφ' ἡμῖν*, *τὰ δ' οὐκ ἐφ' ἡμῖν*, *of existing things some are in our power, and others are not in our power*.

b) *τοσάδες ἔθνη ἐστρατεύονται*, *so many nations went on the expedition*.

c) *τὰ τῶν φίλων κοινά*, *the property of friends is common*.

65. VOCABULARY 11.

Animal,	ζῶον, ον, τό.
Run,	τρέχω ¹⁴ (δραμ).
In a person's power,	ἐπί with the dat. of the person (<i>ἐπί ἐμοί, in my power</i> ; <i>ἐπί ἐμοῦ, in my time</i> ; <i>ἐπί τοῦ πατρός, in my father's time</i>).
So many,	τόσος, τοσόσδε, τοσοῦτος.
Nation,	ἔθνος, εος, τό.
Go on an expedition,	στρατεύω.

¹⁰ τρέχω, δραμοῦμι, δεδράμηκα, ἔδραμον.

Existing things, things, τά ὄντα (part. from *εἰμί*. τῷ
that are, or (54, a) what is, ὄντι, in reality, really.)
To go away, ἀπεῖμι.^c
Now (=already, at once,
without waiting any
longer), ἥδη.

(Words after which the omission of the copula ('is' 'are' &c.), is
very common.)

Ready,	ἔτοιμος, ^b η, ον.
Disappeared, vanished,	φρονδος, ^c η, ον.
(It is) time,	ώρα.
Easy,	ἡμέδιον (neut. of <i>ἡμέδιος</i>).
Hard, difficult,	χαλεπόν (neut. of <i>χαλεπός</i>).
Worthy,	ἀξιος, α, ον.
Possible,	δυνατός, η, ον,
Impossible,	ἀδύνατος, ος ον.
Necessity,	ἀνάγκη (=it is necessary).
Lawful,	θέμιμος, θέμιδος, η (=fas).
&c., &c.	

Exercise 12.

66. These things were not in my power. These things took place in our fathers' times. This (*plur.*) is good. It is now time to go away. They are ready to do this. The judge is worthy of death (*gen.*) The boys have disappeared;^c the father has disappeared. Many nations will go on the expedition. It is easy to the wise, to bear *what comes from the gods*.^a It is necessary to bear what comes from the gods. Let us go away at once. Socrates, the son^b of Sophroniscus, was really wise. For it is not lawful to speak ill of the gods. It is hard to deceive the wise.

^a *εἰμί* has a *fut.* meaning, and is more common in this sense than *θλενσομαι*, *fut.* of *ἔρχομαι*. In the *moods* it is used as *pres.* or *fut.* (B.)

^b Afterwards *ἔτοιμος*.

^c From *πρό*, *βόεις*: only found in *nom.* of all numbers.

^c Begin with *adj.* *Have, has*, are not to be translated.

§ 12. *On the Moods.*

67. a. 1) *The moods of the aorist do not refer to past time*, and are therefore rendered by the *present* in English.

2) The moods of the aorist express *momentary*¹ actions; those of the present, *continued* ones.

3) But the *participle* of the aorist *does* refer to past time. *neoxw, having fallen.*

68. a) *μή* when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.^m

[In doing the exercises, consider (1) whether a *single definite* action is spoken of; or a *continued* action, or *habit*. Having thus determined whether the aorist should be used, or the present, (2) *if* you use the *present*, you must also use the *imperative*; if the *aorist*, the *subjunctive*.]

Of course the *subj.* of the *present* must be used for the *first person* (when the present is to be used), as the *imperat.* has no first person.

69. ~~☞~~ *The optative is the regular attendant of the historical tenses.* Hence,

70. b) The *relatives* and *particles* (except the compounds of *ār*; see 77, 89), which take the *subjunctive*, after the *present* and *future*, take the *optative* after the *historical*ⁿ tenses.

The *optative* is thus, in fact, the *subjunctive* of the *historical tenses*, answering to the *imperfect* and *pluperfect* of the Latin *subjunctive*.

71. c) So the particles and pronouns, which go with the indicative *in direct*,^o take the optative *in oblique narration*.

¹ *Momentary* is here used in a somewhat loose way, to express *single definite* actions, not contemplated as *continuing*.

^m *μή* with *imperative present* tells a man to *leave off* what he has already begun: *μή* with *aor. subj.*, tells him *not to begin* the action. (H.) This is a *consequence* of the distinction pointed out, not a *new* distinction.

ⁿ i. e. *Imperf.*, *aorists*, and *pluperf.*

^o *Oblique narration (sermo obliquus)* is when the *opinions, assertions*,

72. a) *μὴ κλέπτε, do not steal* (forbids stealing *generally*).

μὴ κλέψῃς, do not steal (forbids stealing in a *particular instance*).

b) { *πάρειμι, ἵνα ἴδω, I am here to see.*
 { *παρῆν, ἵνα ἴδοιμι, I was there to see.*
 { *οὐκ ἔχω* (or *οὐκ οἴδα*), *ὅποιρ τράπωμαι, I don't know which way to turn myself.*
 { *οὐκ εἰχον* (or *οὐκ ἤδειν*), *ὅποιρ τραποίμην, I did not know which way to turn myself.*

c) *ηρετο, εἰ οὗτος ἔχοι, he asked if it were so.*
ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἤγνερ ὁρφῆν, he told me that the road led to the city which I saw.

73. VOCABULARY 12.

Steal,	κλέπτω.
Theft,	κλοπή, ἡς, ἡ.
Know,	οἶδα. ^a
Whither,	ποῖ; (in dependent questions ὅποι.)

tions, &c., of another are related in the third person. "He said that he thought, &c."—"He said, 'I think,' &c." would be in *direct narration* (*sermo rectus*).

* In *dependent* (or *indirect*) *questions*, the *regular rule* is to use,
 not *πόνος*; *ποῖος*; *πηλίκος*;
 (*quantus?*) (*qualis?*) *how old or big?*
 but *δπόνος*, *δποῖος*, *δπηλίκος*.
 So not *ποτέ*; *ποῖ*; *ποῦ*; *πῶς*; *πόθεν*; *πῶ*;
when? *whither?* *where?* *how?* *whence?* *how?* *whither?*
 but *δπότε*, *δποι*, *δπον*, *δπως*, *δπόθεν*, *δπη*.

So, also, not *τις*, but *δστις*. But the *direct interrogatives* are very often used in *indirect questions*, as: *ἡρώτα με τις εἶνιν, he asked me who I was.*

* Properly a *perf.* from *εἰδω, see. I have perceived=I know.*

οἶδα, ισθί, εἰδένην, εἰδῶ, εἰδέναι, εἰδώς.

Plup. *ἡδειν.* *Fut.* *εἰσομαι* (*εἰδήσω*).

Perf. *οἶδα, οἰσθα, οἶδε | ιστον, ιστον | ισμεν, ιστε, ισδει.*

Plup. *S.* *ἡδειν,* *Att.* *ἡδη* (from *ἡδεια*).

ἡδεις, commonly ἡδειοθα, Att. ἡδηοθα.

ἡδει, Att. ἡδειν, and ἡδη.

P. *ἡδειμεν* and *ἡδομεν.*

ἡδειτε, *ἡδοτε.*

ἡδεσαν, *ἡσαν.*

Turn,	τρέπω (Mid. <i>turn myself</i>).
To ask,	ηρόμην, aor. 2: (ἐρωτάω used for the other tenses.)
Road,	οδός, οῦ, ἡ.
Lead (of a road),	σέρω.
See,	οράω. ^r
To be so,	οὗτοις ἔχειν (to have <i>themselves</i> so.)
To be found or brought in guilty,	ἀλῶνται (with <i>gen.</i>)
Battle,	μάχη, ης, ἡ.
Fight,	μάχομαι, ἐσομαι, οἴμαι, ημαι.
That, in order that,	ἵνα (= <i>ut.</i>)
That, after verbs of <i>telling</i> &c., for Latin <i>accus.</i> with <i>infinitive</i> ,	ἵτι, (with <i>indic.</i> unless the <i>optative</i> is required by 71. The <i>acc.</i> with <i>infin.</i> also occurs. See 91. b.)

For what is $\varepsilon\chi\omega$ sometimes used? (*to know: so 'non habeo quo me vertam.'*) What are *strengthening* particles, and with what words are they often used? ($\gamma\acute{e}$, *at least*; $\pi\acute{e}\rho$, *very*; $\delta\acute{h}$, *now*. They are frequently used with *relatives*.)

Exercise 13.

74. I am here *to see* the battle. I was here *to see* the battle. Do not pursue *what is disgraceful*.¹⁸ The road leads to Athens. The boy says that the road leads to Athens. The boy told me that the road led to Athens. Do not deceive your father (of a *particular* instance of deceit). The Persian was found guilty of murder. I asked him what he was doing. He asked me who I was. Who are you (*plur.*)? I asked them who they were. He told me that Xenoclydes commanded them

^r The tenses supplied from the roots $\delta\pi$, $\varepsilon\delta\delta$: $\delta\pi\acute{a}\omega$, $\delta\pi\acute{h}\omega\mu\alpha\iota$, $\delta\pi\acute{a}\omega\kappa\alpha$, $\delta\pi\acute{a}\mu\alpha\iota$ ($\delta\pi\mu\alpha\iota$), $\delta\pi\theta\eta\pi$. *Imp.* $\delta\pi\acute{a}\omega\pi$. For *aor.* $\varepsilon\delta\delta\omega\iota$, $\iota\delta\delta$, &c. and $\varepsilon\delta\delta\mu\eta\pi$, $\iota\delta\delta\mu\eta\pi$, &c.

¹⁸ $\delta\lambda\acute{e}\kappa\omega\mu\alpha\iota$ (*am taken or caught*), $\delta\lambda\acute{e}\kappa\omega\mu\alpha\iota$, $\delta\lambda\acute{e}\kappa\omega\kappa\alpha$. *Aor.* $\delta\lambda\acute{e}\kappa\omega$ ($\delta\lambda\acute{e}\kappa\omega$), $\delta\lambda\acute{e}\kappa\eta\pi$, $\delta\lambda\acute{e}\omega$ ($\delta\lambda\acute{e}\omega$, &c.), $\delta\lambda\acute{e}\omega\eta\alpha\iota$, $\delta\lambda\acute{e}\omega\theta\eta\pi$.

The *a* is *long* in the augmented, *short* in the unaugmented forms.

¹ See note on 51. b.

*with two others.*²¹ Do not steal these things. Do not accustom yourself to deceive your mother. I was there to fight. He asked me whether (*ei*) these things were so.

§ 13. *The Moods continued.*

*On *si* and *avr.* Conditional Propositions.*

Introductory remarks on $\tilde{\alpha}_V$.

75. This particle (of which Hermann considers the real meaning to be *by chance, perhaps*; but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

76. Its *principal* use is in the *conclusion* of a hypothetical sentence; and when it stands in other sentences, it often refers to an *implied condition*.

77. It coalesces with several particles, so as to form one word with them.

Thus with *ει*, *οτε*, *ἐπειδή*
 it forms *εάν*, *ην*, *ἄν*, *ὅταν*, *ἐπειδάν*.

78. The *är* = *éär*, *ei* *är*, regularly begins the sentence, and is thus distinguished from the simple *är*, which *must have some words* before it.

79. *si* (like our 'if') has the two meanings of *if** and *whether*: it goes with the *indic.* or *optative*; but not, in good writers, with the *subjunctive*.—(See example in 72. c.)

80. a) *Possibility* without any expression of *uncertainty*; *si* with *indic.* in both clauses.

* See 334.

- b) *Uncertainty* with the *prospect of decision* ; *ἴαν* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.
- c) *Uncertainty* without any such accessory notion : *εἰ* with the *optative* in the conditional clause, and *ἄν* with the optative in the consequent clause.
- d) *Impossibility*, or belief that the thing is *not* so : *εἰ* with *imperfect* or *aorist indic.* in the conditional clause ; *ἄν* with *imperf.* or *aorist indic.* in the consequent clause.

1) The imperfect is used for *present* time, or when the time is quite *indefinite*.

2) If both condition and consequence refer to *past* time, the *aorist* must be used, at least in the *consequent* clause ; unless the consequence is to be represented as *continuing*.

3) The condition may refer to past, and the consequence to *present* time.

εἰ ἐπεισθην, οὐκ ἀν ἡρρώσωντο, if I had (then) been persuaded, I should not (now) be out of health.

81. a) { *εἰ ἔβρόντησε καὶ ἤστραψε, if it has thundered it has also lightened.*
 { *εἰ τι ἔχεις, δός, if you have any thing, give it.*

b) *ἴαν τι ἔχωμεν, δώσομεν, if we have any thing, we will give it.*

c) *εἴ τις τάντα πράττοι, μέγα μὲν ὀφελήσειε, if any one should do this, he would do me a great service.*

d) *εἴ τι είχεν, ἐδίδον ἄν, if he had any thing, he would give it.*
εἴ τι ἔσχεν, ἐδώκεν ἄν, if he had had any thing, he would have given it.

82. VOCABULARY 13.

To benefit, to do a service, *ὠφελέω.*

Hurt, injure, *βλάπτω.*

Kill, put to death, *ἀποκτείνω.*

* It is implied, that he *has not* any thing.

Speak the truth,	ἀληθεύω.
Mina,	μινᾶ, μινᾶς, ἡ.
Talent,	τάλαντον, ον, τό.
Not only—but also,	οὐχ ὅτι—ἀλλὰ καὶ.
Even,	καί.
Not even,	οὐδέ.

¶ Obs. ὥφελεῖν, βλάπτειν, &c. take besides *acc.* of *person*, an *adj.* in the *acc. neut. plur.*, where we should use adverbs; *very*, *more*, &c. μεγάλα, μικρά, μείζω, τὰ μέγιστα.

Exercise 14.

83. If I have any thing,²⁶ I will give it. If you were to do this, you would confer the greatest benefit upon me (*c.*). If any one should do this, he would greatly injure me. If I had a mina, I would give it to the slave. If he had had even three talents, he would have given them to his brother. If any one were to do (*c.*) this, he would do the greatest²⁸ injury to the state. If you speak the truth (i. e. if *what you say should prove true*), I will give you three talents. If the wise were to manage the affairs of the state, they would confer a great benefit²⁹ upon all the citizens. If this be so,²⁷ I will go away at once. If you were really wise, you would admire the beauty of virtue. I am here to see *not only* the city, *but also* the whole²⁰ country. If the citizens were wise, they would have killed not only Xenoclydes, but also Philip. If you *should be found guilty*²⁷ of murder, the citizens will put you to death.

§ 14. The Moods continued.

84. a) The optative with *ἂν* is equivalent to our *may*, *might*, *would*, *should*, &c.

▼ Such a verb as '*I do not say*' is understood: I saw, *not that* my son, *but also* &c.—I saw (*I do not say*) that (*I saw*) my son, *but also*, &c.

It properly refers (as our *would*, &c.) to a condition supposed. Thus in (86*. a), 'I would gladly see it,' if it were possible; in (86*. b) 'one could not,' &c. if one were to look.

85. b) The optative with *ἄν* is often translated by the *future*.

The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence the optative with *ἄν* is used of the most positive assertions.

86. c. d. e.) *ἄν* gives to the *infinitive* and the *participle* the same force that it gives to the *optative*.

Thus (as in 86*. d) the *infn.* gets the force of an *infn. future.*^w

This is the common way of expressing the future after verbs of *hoping thinking, trusting, praying, knowing, confessing, &c.*, when it is dependent on a *condition expressed or implied*.

Of a *positive unconditional expectation, &c.* the infinitive without *ἄν* is to be used; the *future*, if future time is to be strongly marked; if not, the *aor. or present*, according as the action is *momentary or continued*. (K.)

86*. a) *ἡδέως ἄν θεασαί μη ταῦτα, I would gladly see this, or, I should like to see this.* *ἄνθρωπον ἀναιδέστερον οὐκ ἄν τις εὑροι, a man, or, one could not find a more shameless fellow.*

b) *οὐκ ἄν φεύγοις, you will not escape.*

c) *πόσον ἄν οἰει εὑρεῖν, τὰ σὰ κτήματα πωλούμενα; how much do you think your possessions would fetch (literally, *find*) if they were sold?*

d) *οὐκ ἔστιν ἔτα ἄνδρα ἄν δυνηθῆναι ποτε ἀπαγα ταῦτα πρᾶξαι, it is not possible that one man should ever be able to do all this.*

e) *τὰλλα^z σιωπῶ, πόλλ' ἀν ἔχω εἰπεῖν, I hold my tongue about the rest, though I should have much to say.* *αἰτεῖ μισθὸν, ὃς περιγενόμενος*

^w γράφειν ἄν=scripturum esse.

γεγραφέναι ἄν=scripturum fuisse.

γράψαι ἄν=(a) scripturum fuisse, or
as pres. (b) scripturum esse.

γράψειν ἄν=scripturum fore. (K.)

γράψειν ἄν is proved, I think, to be correct by Hartung, against Person, Hermann, &c. Kühner and Rost both agree with Hartung.

For τὰ τὰλλα.

νος ἀντ τῶν πολεμίων, he asks for pay on the plea that he could then conquer his enemies.

87. VOCABULARY 14.

Would (or should) like to ? (how translated?)	ἡδέως, [†] gladly. (ἡδιστ' ἀντ ; should like extremely; ηδίον ἀν ἢ, I would rather than.)
See, behold,	θεάομαι.
Shameless,	ἀναιδής, ἡς, ἐς.
Shamelessness, impudence,	ἀναιδεια, [‡] ας, ἡ.
Find; (of things sold) fetch,	εὑρίσκω.
Possession,	κτῆμα, [§] ατος, τό.
Acquire, get,	κτάομαι, (perf. κέκτημαι = I possess.)
Sell,	πωλέω.
Can, am able,	δύναμαι.
How is 'it is possible' sometimes expressed?	by ἔστιν.
One,	εἷς, μία, ἐν. G. ἐρός, μίας, &c.
Hold my tongue about,	σιωπάω, (with fut. mid.)
Ask for: <i>in mid.</i> ask for myself,	αἰτέω.
Pay,	μισθός, οῦ, ὁ.
Conquer, get the better of,	περιγύγρομαι, (with gen. See 15, note 1.)

[†] Literally 'as thus being-likely-to-conquer.'

^γ From ἡδός, sweet. Adverbs in *ως* are formed by adding *ως* to the root; καλ-ός, καλῶς[†] ταχ-ός, ταχέ-ος, ταχέ-ως.

[‡] The termination *α* becomes *αι* when derived from adjectives in *ης*, by contraction with the *ε* of the root; *δναιδής*, *δναιδέ-ος*, *δναιδεια*. The *α* is then shortened, and the accent thrown back to the *last syllable but two*. *α* is an inseparable particle, meaning 'not' in compound words. It generally takes *ν* before a vowel: *α, not, αἰδ*, the root of words denoting reverence, respect, shame, &c.

[§] εὑρίσκω, εὑρίσω, εὑρηκα, εὑρημαι. εὑρον, εὑρόμην, εὑρέθην. Verb adj. εὑρετός.

[¶] See 8. note *α.*

^ο δύναμαι, δνι ήσομαι, δεδύνημαι, ηδυνηθην. (2 sing. δύνασαι.)

Escape from,	φεύγω, (acc. fut. mid.)
Black,	μέλας, αινα, αν.
Flatterer,	κόλαξ, ακος, ὁ.
Flatter,	κολακεύω.
Ever, at any time,	ποτέ ^a
Just,	δίκαιος, α, ον.
Faithful,	πιστός, η, όν.
How much,	πόσον, (neut.)
Think,	οἴομαι. ^b
Hope,	ἐλπίζω.

Exercise 15.

88. One cannot find a more shameless flatterer. One cannot find a blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you^c for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things. I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him how much (72, note) his possessions would fetch, if sold? I will ask for three talents, *on the plea that I shall then conquer* (86*. e) all my enemies. I hope that you will be able to do all this (86*. d).

§ 15. *The Moods continued.*

89. a) The compounds of *ἄν* (*ἐάν*, *ὅταν*, *ἐπειδάν*, &c.).

^a πότε; *interrog. when?*

^b οἴομαι and οἴμαι (2 sing. οίεται), οιήσομαι, φήθην. *Imperf.* οἱόμην, φημην.

^c See 123, and 124. a.

77) *regularly* take the *subjunctive*. The same rule applies to *relatives* with *ἄν*.

90. b) When they come into connection with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (*εἰ*, *ότε*, *ἐπειδή*—*ὅτι*, *ὅτις*, *ὅσος*, &c.) take their place with the *optative* (69).

90*. c. d. e) When these compounds of *ἄν*, and relatives with *ἄν*, go with the *subjunctive of the aorist*, they answer to the Latin *future perfect* (*futurum exactum*).

91. a) *παρέσσομαι ἔάν τι δέης* (60,*), *I will come to you* (or, *be with you*), *if I am wanted*.

b) *ἔφη παρέσσεσθαι, εἴ τι δέοις* or *δεήσοις*, *he said that he would come, if he were wanted*.

c) *τότε δὴ, ὅταν ἀ χρὴ ποιῆσαι, εὐτυχεῖς*, *then only are you prosperous, when you do what you ought*. *τότε δὴ, ὅταν ἀ χρὴ ποιήσῃς, εὐτυχήσεις*, *then only will you be prosperous, when you have done what you ought* (tum demum, quum officia tua expleveris, felix eris).

d) *ἐπειδὰν ἀπαντά ἀκούσητε, κρίνατε*, *when (or after) you have heard all, decide*.

e) *διαφθερεῖ ὁ, τι ἀν λάρη, he will destroy whatever he takes or lays hold of* (*ceperit*).

92. VOCABULARY 15.

At all,

τί, (neut. of *τις*).

Also,

καὶ.

One ought,

χρῆ.

If there is any need, or occasion.

ἔάν τι δέης, or εἴ τι δέοις.

Am prosperous, or fortunate; prosper,

εὐτυχέω.

^ε *τί*=at all. *ἴάν τι δέης*, if it should be at all necessary.

^η *Then truly* (and not before)=then only.

^ι *χρῆ* (*oportet*)—*χρεῖν*, *χρῆ*, *χρῆναι*, part. neut. (*τὸ*) *χρέων*. Imperf. *ἐχρῆν* or *χρῆν* (not, *ἐχρῆ*): fut. *χρήσοι*.

^κ Properly, 'when you shall have done' : but in English a *future* action, that is to precede another *future* action, is generally put in the *present* or *perfect* tense. We do not, that is, mark that it is *now* future, but consider ourselves as removed by the 'when,' &c. to the time of its happening.

Fortune,	τύχη, ης, ἡ.
Hear,	ἀκούω. ¹
Judge, decide,	κρίνω.
When,	ὅτε. ^m
Then,	τότε.
When?	πότε;
Destroy,	διαφθείρω. ⁿ
Take,	λαμβάνω. ^o
Whosoever, whatsoever,	ὅστις. ^p
When, after,	ἐπειδή, or with ἀν, ἐπειδάν.

(*παρέιναι*, to be present (here or there), is often used of being present to assist; where we should use 'come to you,' or 'be with you.')

Exercise 16.

1 When the consequent verb is in the *fut.*, how is 'if' translated? with what mood?—81. b.

93. He says that he will come, if he is wanted (91. b). If we do what we ought, we shall be happy. If the citizens were to do^q what they ought, they would be prosperous. If the citizens had done what they ought (*imperf.*), they would be prosperous (*now*). When I have any thing, I will give it. When they see this, they will fear. When you have managed the affairs of the state well, you shall manage mine also. He hopes that he shall (*thus*) be able to deceive the gods also. I am glad that the enemy are destroyed.^s If the enemy had done this, they would have been destroyed. The judge said, that he would come, if he were wanted.

¹ *Fut.* δικούσομαι (but *aor.* 1. δικούσα), δικίοα, δικούσματι.

^m δέν when the subj. should be used with ἀν.

ⁿ διαφθείρω, διαφθερώ, διέφθαρκα.

^o λαμβάνω, ληφθειμαι, εληφά. ἔλαβον.

^p The neut. of δοτίς has sometimes a mark like a comma (called *diastole* or *hypodiastole*) after the ο, to distinguish it from δτι, that. (δ,τι.)

§ 16. *The Moods continued.*

94. a) The *optative* is used of what *happened often*, when the time spoken of is *past*.

1) For *pres.* or *future time*, the relatives with *ἄν* and compounds of *ἄν* could be used.

2) To relatives *ἄν* gives in this way the force of our *ever*. & *ἄν* (= *quicunque, si quis*) *whoever, any man who*; in plur. *all who*.

95. a) *ὑπερῷον^α εἶχεν ὁ πότε ἐν ἀστει^ν διατρίβοι, he had an upper chamber whenever he stayed in town.*

b) *ἐποιεῖτε, ἀδόξειεν αὐτῷ, he did what (in each case) seemed good to him.*

c) *οὐς (μὲν) ἵδοι εὐτάκτως καὶ σιωπῇ ἴόντας, ἐπήρει, he used to praise those whom (at any time) he saw marching in good order and in silence.*

96. VOCABULARY 16.

Upper chamber,	<i>ὑπερῷον, ον, τό.</i>
Whenever,	<i>όποτε.</i>
Stay (in a town),	<i>διατρίβω.</i>
It seems good,	<i>δοκεῖ (= videtur, videntur, ἀ δοκεῖ μοι, what seems good to me, what I please or choose to do).</i>
In good order,	<i>εὐτάκτως.</i>
Rank,	<i>τάξις, εως, ἡ.</i>

^α *ὑπερῷον*, adj. understand *οἰκημα*. *ὑπερώιος*, *ώος* from *ὑπέρ*, *as πατρώιος*, *ώος* from *πατήρ*. (P.)

^β *δοτον* is used of *Athens* as we use 'town' of London.

^γ *διατρίβειν*, to rub (or wear) away, *χρόνον*, *βίον* (conterere tempus, terere vitam). Without acc. to *linger, stay, &c.*

^δ The imperfect of an habitual action; translated by 'used to,' &c. See 2. Obs.

^ε *δοκεῖ* (seem and also think), *δόξω, δέδογμαι (visus sum), aor. 1. δόξα.* (The 3 sing. *δοκεῖ, imperf. ἰδόσκει, δόξει, ἰδόξειν, δέδοκται*).

^ζ *τάσσω*, real root *ταγ*. Hence *ταγ-σις=τάξις*. Nouns in *σις, σια,*

Order, arrange,	τάσσω, ξω.
Dining-room,	ἀγάγεων, ^ν ω, το.
March (of a single soldier),	εἵμι. ^τ
Silence,	σιωπή, ης, η.
Horse-soldier,	ἵππευς, εως, ο (plur. cavalry).
To charge an enemy,	ἐλαύνειν εἰς (with acc., sometimes, ἐπι).

Exercise 17.

33 What is the *fut.* of *τιμέω*?—60, note d.

97. He had a dining-room whenever he stayed in town. The judge had an upper chamber whenever he stayed in town. I praise all whom I see (94. 1) acting well. The judge praised all whom he saw acting well. I will do whatever (94. 1) I please.³³ Whenever he took any city, he used to kill all the citizens. When I have taken³⁴ the city, I will kill all the citizens. When you have taken the city, do not kill the citizens. I praise those who march in silence. If you march in good order, I will praise you. Who would not admire cavalry marching (*riding*) in order? The cavalry of the Persians charge the ranks of the enemy. *I should like to see*³⁵ cavalry charging the enemy.

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§ 17. *On the Moods.*

98. The subjunctive is used in *doubting* questions either alone, or after *βούλει*, *θέλεις* (*do you wish?*).

So also after *οὐκ* *τίχω* (or *οἶδα*: 72. b), and *διπορῶ* (*εἰω*) *I am at a loss,*

from verbs, denote regularly the *abstract* notion of the verb. Hence *τάξις*=the *putting in order*; but also, *order*, *a place assigned*, &c.

^ν = *δινύατον* from *ἄνω*, *γῆ*, *earth, ground*.

^τ *εἵμι*, *ἴβε*, (not to be confounded with *εἴμι*, *sum*).

ἰσωτῶ (ἀω) *ask* ζητῶ (εω) *seek*. (Optat. after the historical tenses
72. b.)

99. a) βούλεις οὖν σκοπῶ με; *do you, wish then, that we should consider* (the question)?
 b) πόθεν βούλεις ἀρχωμαί; *what do you wish me to begin with?*
 c) τί ποιῶ; *what shall I do? what am I to do?*
 ποῖται τράπωμαι; *whither shall I turn myself?*
 d) εἰπω οὖν τοι τὸ αἰτιον; *shall I then tell you the cause?*
 e) τίνι ἀκούσω; *shall I now hear again—?*

100. VOCABULARY 17.

Wish,	βούλομαι, θέλω or ἰθέλω.
Consider, examine,	σκοπέω.
Whence.	πόθεν.
Begin,	ἀρχομαι,
Cause,	αἰτιον, ^b ον, τό.
Again,	αὖθις.
Then (<i>of inference</i>),	οὖν.
Am at a loss,	ἀπορέω. ^c
Seek,	ζητέω.

(ἀφ' ἑμῶν, ἀπὸ σοῦ, &c. *dp̄ξάμενος* (having begun with you =) and you among the first; and you as much as any body.)

^a 2. sing. of βούλομαι, which with δημομαι and οἴμοι always make ει in 2. sing. pres. (δψει, οἴσει).

^b The subjunctive used in this way (subjunctivus dubitativus or deliberativus) must not be mistaken for the future.

^c θέλω (the most general expression for *wishing*) denotes particularly that kind of wish in which there lies a *purpose* or *design*: consequently the desire of something, the execution of which *is*, or *appears to be*, in *one's own power*. Βούλομαι, on the other hand, is confined to that kind of *willingness* or *wishing*, in which the *wish* and *inclination towards* a thing are either the only thing contained in the expression, or are at least intended to be marked particularly. Hence it expresses a *readiness* and *willingness to submit to* what does not exactly depend upon oneself.—(Butt. *Lexilogus*, Eng. Trans. 194.)

^b Properly *adj.*

^c From *a, not, πόρος, passage, outlet.*

^d The *dp̄ξάμενος* must be in the case of whatever it refers to.

Exercise 18.

3. After what tenses must the *opt.* be used in dependent sentences?

101. What shall I say? Do you wish, then, (that) we should go away? What shall we do? Do you wish, then, that we should tell you the cause? Do you wish that I should hold-my-tongue-about this? Do you wish, then, that I should begin? All men, *and you as much as any body*, praise this man. This eagle has a¹⁸ black head. They praise *not only*²² the mother, *but also* the daughter. Not only you, but also your friends, will prosper, if you do this. We must bear what fortune sends (*what comes from fortune*²³). You yourself shall hear. I am at a loss what (72, note p) to do. They are at a loss which way to turn themselves. They did not know which way to turn themselves.

§ 18. *The Moods continued.*

102. a) εἰ τι ἔχοι (or ἔχει), ἔφη δώσειν. }
 b) εἰ τι ἔχοι, ἔφη δοῦναι ἄν. } Compare examples in 81.
 c) εἰ τι εἰλέχεται, ἔφη δοῦναι ἄν. }

103. a) When conditional propositions become dependent on another verb, the *consequent clause* is in the *infinitive*.
 b) Instead, therefore, of the *optative with* ἄν (in 81. c) we shall have the *infin. with* ἄν.
 c) Instead of the *imperfect* or *aorist* with ἄν (81. d) we shall have the *present* or *aorist infin.* with ἄν.

104. a) Instead of the *indic. future* (81. b) we shall have the *infin. future*; and εἰ with *optative* instead of εἰ ἄν with *subj.*, if in connection with *past time*.

* Also εἰ τι ἔχει (or ἔχει), ἔφη δώσειν ἄν. See 86. note

105. Thus where we should have had in the *consequent clause*,

ποιήσω, { ποιοῦμ' ἄν, { ποιήσαιμ' ἄν, { πεποιήκοιμ' ἄν,
 ἐποίουν ἄν, { ἐποίησα ἄν, { ἐπεποιήκειν ἄν,
 we shall have,
 ποιήσειν, ποιεῖν ἄν, ποιῆσαι ἄν, πεποιηκέναι ἄν.

Exercise 19.

106. He said that, if you were to do this, you would do him the greatest service.²⁸ I said that, if any one should do this, he would greatly injure me. He said that, if he had a miua, he would give it to the slave. He said that, if any one were to do this, he would do the greatest injury²⁸ to the state. He said that he was there to see the battle. How much do you think that your horses would fetch, if they were sold (86*. c)? Who would not wonder at the shamelessness of this basest flatterer? He told me, that his daughter had very beautiful hands.¹² I should extremely like to see²⁹ the wise men of old.¹¹ If the Persians of the present day¹¹ were wise, they would be doing better. I should wish to be contented with what comes from the gods.¹³

§ 19. οὐ and μή.

107. 1) οὐ denies *independently* and *directly*.
 2) μή does not deny independently and directly, but *in reference to something else*; to some *supposed case, condition or purpose*; or in the expression of some *fear, solicitude, or care*.

107*. 1) μή is used in all *prohibitions* (see 32. *Obs.*)
 2) With all *conditional particles*, *εἰ*, *ἴαρ* (*ἢν*, *ἄν*),

ὅταν, ἐπειδάν, &c., and with ὅτε, ὅπότε,
'when,' if a condition is implied (111. d).

3) With all particles expressing *intention* or
purpose; ἵνα, ὅπως, ὡς, &c.

Note.—In the same cases the compounds of μή will be used when required.

108. But οὐ is used with ὅτι, ὡς (*that*): and also with ἐπει, ἐπειδή (*when, after*, and as *causal* conjunctions, *as, since*), because they relate to *actual facts*.

109. a. b.) οὐ is also (*generally*) used when the *opinions, &c.* of another person are stated in *oblique narration*.

For though these seem to be dependent, they are only distinguished from direct assertion in *form*.

110. c) In *negative* propositions, positive pronouns and adverbs should be translated into Greek by the corresponding *negative* forms.

Hence the particles for *neither—nor* are to be used for *either—or* after a negative; and *no, nobody, nowhere, for any, anybody, anywhere, &c.* (See note † "Questions on the Syntax, § 19.)

111. a) οὐκ ἐθέλειν φησίν, *he says that he does not choose.*

b) νομίζει οὐ καλὸν εἶναι, *he thinks that it is not honorable.*

c) οὐ δύναται οὐτέ εὖ λέγειν, οὐτέ εὖ ποιεῖν τοὺς φίλους, *he cannot either speak well of his friends, or treat them well.*

d) οὐκ ἔξηγει σύσελθεῖν παρὰ τὸν στρατηγόν, ὅπότε μὴ σχολάζοι, *persons were not allowed to go in to the general, when he was not at leisure.* (Here a *condition* is implied: *if he was not at leisure at that time.*)

112. VOCABULARY 18.

Nobody,

Not a single person,

οὐδείς, μηδείς, -μία, -έη.

οὐδὲ εἰς, μηδὲ εἰς.

[†] Of θελω, θελω (see 100, note a), the former is the common prose form: θελω, —θσω, —ηκα.

No longer,	οὐκέτι, μηδέτι. ^a
Not even,	οὐδέ, μηδέ.
Neither, nor,	οὐτε—οὐτε: μήτε—μήτε.
Neither, nor yet,	οὐτε—οὐδέ: μήτε—μηδέ.
Both, and,	καὶ—καί, or τε—καί.
Unless,	εἰ μή.
Go into,	εἰσέρχομαι.
Go away,	ἀπέρχομαι. ^b
Company (= intercourse with),	όμιλία, ας, ἡ.
Bid, order,	κελεύω.
One is allowed (<i>licet</i>),	ἴξεστι.
To be at leisure,	σχολάζω.
Leisure,	σχολή (σχολῆ, <i>slowly</i> : with a verb = <i>am slow to do a thing</i> , &c.)

Oss. *τε—καί* is very often used, where we should only use 'and.'—The notions are thus brought into closer connection, and the *τε* prepares us for the coming *καί*.

Exercise 20.

112. When should *μὴ κλέπτε* be used? when *μὴ κλέψῃς*? 72.

113. I will go away (65, note g), that I may not see the battle. Let us no longer pursue *what is disgraceful*.¹⁸ He told me, that the road did not lead to Athens (108). Do not think, that the citizens serve you. If you do not do what you ought (91. c), you will not prosper. No longer accustom yourself to deceive your father. I will not take it, unless you bid (me). Let no one steal this. Let not a single person go away. He says that the boys do not wish to go away. Let us not fly from the company of the good. He said that, unless the citizens performed him this service²², he would lay waste the rest¹⁹ of the country. I shall be slow to do that.²⁰

^a *Ετι* is *yet, still*; with negatives, *any longer*.

^b *Ιρχομαι*, *ἐλεύσομαι*, *ἐλήλυθα*, (*ἠλυθον*) *ἠλθον*. See 65. note g.

§ 20. *Verbs in $\tau\acute{\epsilon}\sigma\zeta$.*

114. These verbs are formed both from *trans.* and *intrans.* verbs: and also from *mid.* (*deponent*) verbs, since they are sometimes used in a passive meaning.

115. a) They are *passive*, and take the agent in the *dative*; but they *also* govern the object in the same case as the verbs from which they come.

116. a) When used in the *neuter* (with the agent in the *dat.* omitted), they are equivalent to the participle in *dus* used in the same way, and express: '*one must, ought*,' &c.; '*we, you, &c. must, ought*,' &c.; or, '*is to be*,' &c.

117. b) When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the dative. Here, too, they exactly agree with the participle in *dus*.

118. Two peculiarities in Attic Greek deserve notice:

1. The *neut. plur.* is used as well as the *neut. sing.*

2. The *agent* is sometimes put in the *accus.* as well as the *object*.

119. c) When a verb has two constructions with different meanings, the verbal adjective sometimes has both: thus *πειστέον* with *accus.* has the meaning of *persuade* (*πείθειν τινά*); with the *dat.* that of to *obey* (*πείθεσθαι τινι*).

120. a) G. *ἐπιθυμητίον ἔστι τῆς ἀρετῆς*, *we, you, &c. should desire virtue.*

D. *ἐπιχειρητίον ἔστι τῷ ἔργῳ*, *we, you, &c. should set about the work.*

A. *κολαστίον ἔστι τὸν παιδα*, *we, you, &c. should punish the boy.*

b) *ἀσκητίον ἔστι σοι τὴν ἀρετήν*, } *you should cultivate virtue.*
ἀσκητία ἔστι σοι ἡ ἀρετή, } *tue.*

¹ Perf. 2. (or mid.) *πένοιθα*, *I trust, or feel sure: I am persuaded.*

c) *πειστέον ἐστίν αὐτόν, we must persuade him.*
πειστέον ἐστίν αὐτῷ, we must obey him.

N. B. These examples may all be translated *passively*. *Virtue should be cultivated, &c.*

121. VOCABULARY 19.

To practise, exercise, cultivate.

$\grave{\alpha}\sigma\kappa\acute{e}\omega$.

Desire

$\grave{\epsilon}\pi\iota\cdot\theta\eta\mu\acute{e}\omega$ (*gen.* from $\grave{\epsilon}\pi\acute{i}$, *on*, $\theta\eta\mu\acute{o}s$, *mind, passion*).
 $\grave{\epsilon}\pi\iota\cdot\chi\epsilon\iota\acute{e}\omega$, (*dat.* from $\grave{\epsilon}\pi\acute{i}$, $\chi\acute{e}\iota\acute{o}$).

Set about, take in hand,

$\grave{\epsilon}\rho\gamma\acute{o}\sigma$, *ov, τό*.

Work, task, production,

$\gamma\eta\eta\acute{e}\iota\acute{s}$, *έως, ὅ*.

Parent,

$\pi\epsilon\iota\varphi\acute{a}\mu\acute{a}\iota$, (*verb. adj.* $\pi\epsilon\iota\varphi\acute{a}\cdot\tau\acute{e}\sigma\acute{o}s$).

Attempt, endeavour, try,

$\grave{\epsilon}\acute{a}\omega^k$ (*verb. adj.* $\grave{\epsilon}\alpha\tau\acute{e}\sigma\acute{o}s$).

Permit, suffer,

$\kappa\grave{\alpha}\lambda\acute{e}\zeta\omega$, (*fut.* $-\acute{a}\sigma\mu\acute{a}\iota$).

Restrain by punishment,

punish, chastise,

Run or fly to the assistance of, assist in the defence of,

$\beta\eta\eta\theta\acute{e}\omega^1$ (*dat.*)

Oss. These verbs should be formed from *aor. 1 pass.*^m by rejecting the *augment*, turning $\theta\eta\eta$ into $\tau\acute{e}\sigma\acute{o}s$, and therefore the preceding *aspirate* (if there is one) into its *mute* (i. e. $\pi\acute{t}$, $\kappa\acute{t}$, for $\phi\theta$, $\chi\theta$).

 Form verbs from $\delta\acute{a}\kappa\omega$ *pursue*, $\phi\acute{e}\gamma\omega$ *fly from*, $\grave{\alpha}\varphi\acute{e}\lambda\acute{e}\omega$ *benefit*.

Exercise 21.

122. The great work must be set about. We must not shun the labour. All the citizens should confer benefits on the state. He said that all the citizens ought to confer benefits on their country (*state*), when there is any occasion. We must fly-to-the-assistance of

^k Augment *i.*

¹ From $\beta\eta\eta$ *cry*, $\theta\acute{e}\omega$ *run*.

^m For if the *aor. 1.* has a different vowel, &c. from *perf. pass.*, the *verbal adj.* follows it, and not the *perf.*

our country. We must set about the task of chastising²⁶ the boy. If the slave had done this, it would²⁶ be necessary to punish him. If the boy should do this, it would be necessary to punish him. He told us, that if this were so,²⁷ we ought to set about the task. We must punish *not only*²⁸ my boy, *but also* my brother's.²⁹ Parents¹⁵ and poets^a love their own productions. He said that virtue should be cultivated by all. Whoever (*ὅστις ἄν*, 94. 2) *is*²⁹ caught, shall be punished. We must not be *slow*²⁶ to obey our parents.

§ 21. Double Accusative.

123. Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives.

124. a) *Θηβαίονς χρήματα* ^π *they asked the Thebans for money.*
 b) *οὐ σε ἀποκρύψω ταῦτα, I will not hide this from you.*
 c) *τοὺς πολεμίους τὴν ναῦν ἀπεστερήκαμεν, we have deprived the enemy of their ship.*
 d) *διδάσκοντι τοὺς παῖδας σωφροσύνην, they teach the boys modesty (moderation or self-restraint.)*
 e) *τὸν παῖδα ἔξεδυσε τὸν χιτῶνα, he stript the boy of his tunic.*

125. VOCABULARY 20.

Thebans,
Money,

Θηβαῖοι, οἱ.
χρῆματα, τά (pl. of χρῆμα).

^a The *art.* must be repeated before 'poets,' or the meaning would be 'those who are parents and poets?' in other words, both attributes would be spoken of the *same subject*.

• From *χράσμα* (see 8, note a). It is only in the *plur.* that it means *money*, etc. Properly, *a thing used*.

^p *αιρέσθαι* in the *mid.* (*sibi aliquid expetere*) does not take two accusatives, but one acc. and *παρά*, or one noun and an *infn.* (*Poppo.*)

Hide,	κρύπτω, ^α ἀπο-κρύπτω.
Ship,	ναῦς, ^τ νεώς, ἥ.
Deprive of,	ἀποστερέω.
Take away from,	ἀφ-αιρέω.
Teach,	διδάσκω.
Modesty, moderation, self-restraint,	σωφροσύνη, ^η ης, ἥ.
To be wise, (i. e. prudent), or in one's right mind,	σωφρονέω.
To be mad,	μαινομαι.
Die,	Θνήσκω, ^τ ἀποθνήσκω.
Mortal,	Θνητός, ἥ, ὁν.
Immortal,	ἀθάνατος, ος ον.
Strip, or take off,	ἐκδύω, ^τ in mid. “on or off
Put on,	ἐνδύω, ^τ myself.”
Tunic,	χιτών, ^τ ωνος, ὁ.
Misfortune,	δυσπρᾶγία, ας, ἥ.

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But for,	εἰ μὴ διά (acc.)
All but,	ὅσον οὐ (i. e. just as much as not).

^α In aor. 2. this verb has β for *charact.*

^τ ναῦς, νεώς, νη̄, ναῦν, — νῆες, νεῶν, ναῦτι, ναῦς. These are the forms as used in Attic Greek.

^τ αἱρέω (ἥω, &c.), εἴλον, γρέθην.

^τ διδάσκω, διδύξω, -ομαι, δεδίδαχα. Act. *I teach.* Mid. *I have (them taught).*

^τ Σωφροσύνη quam soleo equidem quam temperantiam tum moderationem appellare, nonnunquam etiam modestiam. (Cic.) —σύνη, abstract nouns from adj. in *ων* (especially) and others. σωφρων (from σῶς *salvus*, φρήν *mens*), *moderate, temperate, —prudent.*

^τ μαίνομαι, μανθάμαι, μέμνυα (with meaning of *pres.*), aor. ἡμάνην.

^τ Θνήσκω, θανοῦμαι, τείθηκα, ἔθανον. The perf. and aor. = *I am dead.*

^τ δέω, *go into*, and also *make to go into, —sink, enclose.* Act. fut. and aor. with the trans. meaning. Mid. δέομαι, (δέομαι, ἐδέσαμην) *enclose myself=put θην (a garment).* Ιδέω (δέθι—δένω, δέσ) has also this meaning. Hence ινδέω, *put on* : ἐκδέω, *put off, strip* (with fut. and aor.) ; both of *another* : mid. of *myself.*

^τ And under-garment with sleeves, over which a mantle was worn out of doors.

Outside, without,	ἔξω (gen.) τὰ ἔξω, external, outward things.
External,	ἐξωτικός (27).
Within,	ἔνδος (also, <i>in doors, at home</i> ; ἔνδος καταλαβεῖν, to find a man in, or at home).

Exercise 22.

125. What is the *literal* English of *εἰ μὴ διά*?

126. I will put on my tunic. Do not hide your misfortunes from me. We will teach our daughters modesty. O mother, do not teach your daughter impudence. We will take away this from the woman. Let us not teach these most disgraceful things to our boys. The rest of the Thebans were there to see the battle. He would have died²⁷ *but for* the dog. Let us not fly from the *all but present* war. I will put his tunic on the boy. If the enemy do this,²⁸ we will deprive them of their ship. I should have died²⁷ *but for* my faithful slave. This man has stript me of my tunic. If you do not perform me this service,²⁸ I will deprive you of your pay. If we find him at Home, we will kill him. He killed all who were within. Let us love the company of the temperate. Let us not fear external evils.

§ 22. *The Accusative after Passive and Neuter Verbs.*

127. The *accus.* of the *active* becomes the *nom.* of the *pass.*

128. a) If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin. But also,

129. b) The *dat.* of the active sometimes becomes

the *nom.* of the passive; the object of the active *continuing* to be the object of the passive in the accusative (*ἐπιτρέπειν, πιστεύειν τινί τι*).

130. *d)* Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in *φεῦ γάλα*) of one that *restricts* the general notion of the verb to a particular instance.

e) Here the ordinary *accus.* of the object is found together with this *limiting accusative*.

131. *a)* ἀφαιρεθσίς τὴν ἀρχήν, *having had his government taken from him.*

b) ὁ Σωκράτης ἐπιτρέπεται τὴν δίαιταν, *Socrates is entrusted with the arbitration; πιστεύεμαι τοῦτο, this is entrusted to me, or I am entrusted with this.*

c) ἐκκοπής τοὺς ὡφαλούς, *having had his eyes knocked out.*

d) φεῦ γάλα, *to flow with milk; ζῆν βίον, to live a life; κινδυνεύειν κινδύνον, to brave a danger; πόλεμον πολεμεῖν, to wage a war; ὅπνον κοιμᾶσθαι, to sleep a sleep.*

e) ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶν μάχην, *he conquered the barbarians in the battle of Marathon.*

132. VOCABULARY 21.

To commit, confide, or entrust to,	ἐπιτρέπω.†
Entrust to,	πιστεύω† (also with <i>dat.</i> only, to trust a person).
Arbitration,	δίαιτα, ης, ἡ.
Faith,	πίστις, εως, ἡ.
Disbelieve, disobey (a person or law),	ἀπιστέω (<i>dat.</i>)

† 125, note 8.

‡ οὐ πιστεύομαι (*τινός τινος*), *I am trusted, confided in, or believed.*

§ ζῶ, χράομαι, πεινάω, διψάω (*live, use, hunger, thirst*), contract *as into η* (not *a*). ζῶ, ζῆς, &c.

† For the distinction between these words, see Index under 'entrust to.'

Law,	τύμος, ου, ὁ.
Cut out, knock out,	ἐκ-κόπτω.
Cut to pieces,	κατα-κόπτω.
Government, magistracy,	ἀρχή, ἡς, ἡ (also, <i>beginning</i> : <i>acc.</i> ἀρχήν, <i>or</i> τὴν ἀρχήν, used adverbially for <i>at all</i> , or <i>ever</i> , after negatives, when an <i>action</i> is spoken of).
Danger,	κίνδυνος, ου, ὁ.
Brave, incur, expose one-self to a danger,	κινδυνεύειν κίνδυνον.
Eye,	οφθαλμός, οῦ, ὁ.
To sleep,	κοιμάομαι (<i>aor.</i> -θην).
Sleep,	ὕπνος, ου, ὁ.
Fountain,	πηγή, ἡς, ἡ.
Flow,	φέω. ^a
Flows with a full or strong stream,	πολὺς φεῖ, (the adj. being in the case and gender of its noun).
Honey,	μέλι, ιτος, τό.
Conquer,	νικάω.
Victory,	νίκη, ἡς, ἡ.
Barbarian, (i. e. one who is not a Greek),	βάρβαρος, ου, ὁ.
To hold a magistracy or office.	ἀρχεῖν ἀρχήν.
Milk,	γάλα, γάλακτος, τό (R. γαλακτός).
River,	ποταμός, οῦ, ὁ.

Exercise 23.

133. I have had the arbitration entrusted to me. He said, that he had had the arbitration entrusted to him (72. c). The eagle has had its eyes knocked out. The foun-

^a βέω, βιβεομαι, βιβέηται; *aor.* ιβέην (*flowed*); (ιβρέεται *and* βεβομαι, *not Attic*).

tains flow with milk and honey. If the fountains flow both with milk and honey, we shall become rich.¹⁰ If the rivers had flowed with wine, the citizens would have become rich. If the citizens are wise, they will put him to death. If the citizens are mad (aor.), they will put you to death. You will not be able (86*. b) to disbelieve your mother. The rivers are flowing with a strong stream.¹¹ The thing has *all but*¹⁰ been done. I should have killed you, *but for*¹⁰ your father. Sophroniscus had his government taken away from him. He has had his government taken away from him. Hares have large eyes.¹² Let us try to bear *what comes from the gods*.¹³ We must try¹³ to bear *what fortune sends*.¹³ He conquered the Persians in the battle that took place there (*in the there battle*). I will not expose myself to this danger. The people outside were cut to pieces. I asked the boy himself, whether (72. c) the river was flowing with a strong stream. I asked Sophroniscus what magistracy he held.

§ 23. *The Accusative continued.*

134. a) The accus. is used after nouns and adjectives where *κατά, as to*, might be *supposed* understood.

It thus *limits* the preceding word to a particular *part, circumstance, &c.*

135. b) The accus. of a *neut. pronoun* or any general expression, is often used in this way after verbs that would govern a *substantive* in another case.

136. c) The accusative is used to express *duration of time*, and the *distance* of one place from another.

137. a) *καλὸς τὸ σῶμα, beautiful in person.* Σωκράτης τὸ σῶμα,⁴ *Socrates by name.* πλήγτομαι τὴν κεφαλήν, *I am struck on the head.* πάντα σὺνδαιμονεῖ, *he is happy in all respects.*

⁴ = τὸ σῶμα.

b) τί χρῶμαι αὐτῷ; *what use shall I make of it?*
what am I to do with it? οὐκ οἶδα δέ, τι σο-
 χρῶμαι, *I don't know what use to make of*
you; I don't know what to do with you.

c) πολὺν χρόνον, *a long time.* τρεῖς ὅλους μῆνας
three whole months. τὰ πολλά, *mostly, (for)*
most of his time. ἀπέχει δέκα σταδίους, *it is*
ten stadia off.

d. τονναντίον, ¹ *on the contrary.* τὸ λεγόμενον, *as*
the saying is.

138. VOCABULARY 22.

Whole,	ὅλος, η, ον.
Body, person,	σῶμα, ατος, τό.
Month,	μήν, μητός, δέ.
Name,	ὄνομα, ατος, τό.
To strike,	πλήσσω (<i>Att. πλήττω</i> : used by the Attics only in <i>perf. act.</i> and in the <i>pass.</i> For other tenses <i>πατάσσω, ξω</i> , is used.)
Unjust,	ἀδικος, ος ον.
Do injustice to, injure,	ἀδικέω (<i>acc. of person and</i> <i>also of thing.</i>)
Injustice,	ἀδικία, ας, ἡ (<i>ἀδικεῖν ἀδικίαν,</i> <i>to commit an injury.</i>)
Staff,	φάρδος, ον, ἡ.
Insult,	ὑβρίζω (<i>acc.:</i> ὑβρίζειν εἰς τι- να, to act insolently to- wards).
Insult, insolence,	ὑβρις, εως, ἡ.
Reverence,	αιδεόμαι, ἐσομαι, <i>et aor. 1.</i> <i>pass.:</i> (<i>acc.</i>)
Run away from,	ἀποδιδράσκω ² (<i>acc.</i>)

• The *subj.* used as in 99. c. expresses more *doubt* as to what *is to be done* than the *fut.*

¹ = τὸ ἐναντίον.

² διδράσκω, δράσομαι, δέδράκα. Εδραν (*δράθι, δράην, δρῶ (ἥς, &c.) δρά-*
ναι, δράς.)

To have no fear of, to be without fear of,	θαῤῥέω (acc.)
Mild, gentle,	πρᾶος, ^h πραεῖα, πρᾶον.
Disposition,	ἡθος, εος, τό.
To be distant from,	ἀπέχω (mid. abstain from : gen.)
Use, do with,	χράομαι (dat.)
Stadium,	στάδιος or στάδιον.

Exercise 24.

■ Why is *στρε* used in 137. b? 72, note p.

139. The boy is of a mild disposition. He told me that his daughter was of a mild disposition. If any one of your slaves should run away from you, and you should take him, what would you do with him?³⁶ A certain philosopher, Socrates by name, was there, *to see* the man. Accustom yourself to have-no-fear-of death. I am not without fear of the king of the Persians. I have been struck on my head.⁴¹ He struck the boy with a staff. Accustom yourself to reverence your parents. Insult nobody. The injury (*nom.*) which they committed against you. We ought to do³⁹ what is just,¹⁸ and *abstain*¹ from what is unjust. The city is three stadia off. Let us avoid insolence. we must pursue what is just. Let us insult nobody. Let us no longer act insolently towards those who¹ manage the affairs of the state.

^h πρᾶος B. (πρᾶος P. R. K.) takes all fem. and neut. plur. as if from πρᾶθε, πραεῖα, π. pl. πρατα. Plur. mas. πρᾶοι, πρᾶεῖς: G. πρατῶν: D. πρᾶοις, πρᾶεῖσι: A. πρᾶον, πρᾶεῖς.

¹ The verbal adj. from ἀπέχεσθαι is ἀπέρροι, a word not found in Passow's Lexicon, but used by Xenophon. It, of course, governs the gen.

§ 24. *The Genitive.*

Oss. The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of* (B.)

140. a) Partitives, numerals, superlatives, &c. govern the genitive.

141. b) The genitive is used with adverbs of *time* and *place*.

142. d) The genitive also expresses the *material* out of which any thing is made; and generally such *properties, circumstances, &c.* as we should express by 'of.'

Oss. 1. b) Our *indef. art.* must be translated by the Greek (*def.*) *art.* in expressions like 'once a day,' &c., where 'a' is equivalent to 'each.'

Oss. 2. e) The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may often be translated as an exclamation. The *gen.* is also used alone, or after interjections, as an exclamation.

143. a) *οἱ φρόνιμοι τῶν ἀνθρώπων, sensible persons.* οὐδεὶς Ἐλλήνων, *none of the Greeks.*

ἡ μεγίστη τῶν νόσων, *the greatest of diseases.*

b) *τρὶς τῆς ἡμέρας, three times a day.* ποῦ γῆς; *in what part of the world?* πάρεστι τῆς ἡλικίας, *far advanced in years.*

c) *ἔδωκά σοι τῶν χρημάτων, I gave you (some) of my money.* πίνειν ὑδατος, *to drink some water.* ἐσθίειν κρεῶν, *to eat some meat* (of a particular time: with the *accusative* the meaning would be to do it habitually).

d) *στέφαρος νακίνθων, a crown of hyacinths.* δένδρον πολλῶν ἐτῶν, *a tree many years old.* ἦν γὰρ ἀξιώματος μεγάλον, *for he was of great consideration.*

e) *διαρπάζουσι τὰ ἔμα τῶν κακοδαιμονῶν, they are*

*plundering my property, wretched man
that I am! τῆς ἀναιδείας, what impudence!*

144. VOCABULARY 23.

Sensible, prudent,	φρόνιμος, ος ον.
Greek,	Ἑλλην, ηνος, ὁ.
Greece,	Ἑλλάς, ἀδος, ἡ.
To what place? whither?	ποῖ;
Where?	ποῦ;
Far, far on,	πόδρω.
A person's age,	ήλικία, ας, ἡ.
To drink,	πίνω. ^k
To eat;	ἐσθίω. ^l
Flesh, meat,	κρέας τό.
Crown,	στέφανος, ον, ὁ.
Tree,	δευδρον, ^m ον, τό.
Year,	έτος, εος (ους), τό.
Consideration, reputation,	ἀξίωμα, ατος, τό.
Violet,	ἰών (Ιών) ον, τό,
Lily,	κρίνον, ον, τό.
Golden,	χρύσεος, χρυσοῦς. ⁿ
Place on.	ἐπι-τίθημι (dat.)
Worthless, despicable,	φαῦλος, η, ον.
Arrive,	ἀφ-ικνέομαι. ^o
To be given,	δοτέος (from ἐδόθη, διδωμ.)
Plunder,	διαρπάζω (fut. mid.)
Wretched, unfortunate,	κακοδαιμων, ον, ον.
Alas,	φεῦ: οίμοι.

^k πίνω, (irreg. fut.) πίομαι, πέπωκα, πέπομαι. ἐπιον, ἐπεθην.

^l ἐσθίω (from ἐδω, (irreg. fut.) ἐδομαι, ἐδήδοκα, ἐδήδεσμαι. ἐφαγον (from root φαγ), ἡδεσθην.

^m G. αος, ως, &c.

ⁿ δένδρον, D. plur. δένδρεσι (also plur. δένδρεα, δενδρεοις from another Ionic form).

• κρίνων has in plur. a collateral form κρινά, D. κρίνεσι, as if from κρίνος, N.

^p χρόσος, οθς, χρυσέη, η, χρόσον, ον.

χρυσέον, οθ, χρυσέης, ης, χρυσέον, ον.

χρυσέψ, ψ, χρυσέη, η, χρυσέψ, ψ, &c.

^q λευδομαι, λευμαι, λγημαι, λεμην.

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Till late in the day,
Willingly at least,
So to say, to speak gener-
ally,
μέχρι πόρρω τῆς ἡμέρας.
ἕκανεν εἰναι τ.
ὡς ἐπος εἰπεῖν τ. (showing
that a general assertion is
not *absolutely* true.)

Exercise 25.

145. I will place a crown of violets on the boy's head. The mother placed a crown of lilies on her daughter's head. Let us imitate sensible persons. Let us not imitate *worthless persons*.⁴⁷ I will be with you three times every year. If he were not (*a person*) of great consideration,⁴⁸ the citizens would have put him to death. At what part of the earth am I arrived? I will give each of them a golden crown. He told me that we ought to give to each of them a golden crown (71). If he had not been advanced in years, he would not have died. They slept (*used to sleep*) till late in the day. Let us hear whatever the gods please⁴⁹ (90*). All men, *so to say*, admire rich men. No Grecian will do this, *at least willingly*. I will not drink *any* of the wine, at least willingly. I will give *some* of the flesh to this eagle. My property was plundered, *wretched man that I am!* Alas, what injustice! Alas for my possessions! Let us fly from the greatest of diseases, shamelessness.

§ 25. *The Genitive continued.*

146. a) *Verbal adjectives* with a transitive meaning

⁷ Such short phrases with the *inf.* are inserted in the sentence: *εστιν δι τοιούτοις εἰνατοις διδούσινται οἱ Φυγαί.* See 151. a.

govern the genitive. That is, the object of the verb stands in the *gen.* after the verbal adjective.

146*. b) Words relating to *plenty, want, value, &c.,* govern the genitive.

147. c) Verbs relating to the *senses, except sight,* govern the genitive.

Obs. *ἀκούειν, hear,* generally takes a *gen.* of the sound, and an *acc.* of the *person* producing it: but in neither case without exception.

148. e. f) The genitive is often used where we may supply '*in respect to*' in English.

In this way, the *gen.* restricts a general expression to a particular meaning; to some particular *circumstance, object, &c.*

The genitive so used may often be *supposed* governed by *περὶ*, *on account of.* It is very frequently used in this way after words compounded with a *privative.*

149. a) *πρακτικὸς τῶν καλῶν, apt to perform* (or, *in the habit of performing*) *honorable actions.*

b) *μεστόν ἐστι τὸ ζῆν φροντίδων, life is full of cares.* *ἄξιος τιμῆς, worthy of honour.* *δεῖσθαι χρημάτων, to want money;* also *δεῖσθαι τινος* (*gen. of person*), *to beseech a person.*

c) *ὄζειν μύρων, to smell of perfumes.* *ἀπεισθαι τεκρούν, to touch a corpse.* *ἀκούειν παιδίου κλαίοντος, to hear a child crying.*

τοὺς δούλους ἔγενε τῆς ἐλευθερίας, he allowed his slaves to taste of liberty.

ἄγενστος τῆς ἐλευθερίας, one who has never tasted of liberty.

d) *ἔχεσθαι τινος, to cling to, or be next to.* *σωτηρίας ἔχεσθαι, to provide* (carefully and anxiously) *for one's safety.*

e) *ἄπαις ἀρρένων παιδῶν, without male offspring.* *ἔγγύτατα αὐτῷ εἰμι γένοντος, I am very nearly related to him* (literally, *very near to him with respect to birth*). *δασὺς δένδρων, thick with trees;* *thickly planted with trees.*

f) *εὐδαιμονίζω σε τοῦ τρόπου, I think you hap-*

py in your disposition. οὐκτείρω σε τοῦ πάθους, I pity you on account of your affliction.

150. VOCABULARY 24.

Apt to do or perform; in the habit of doing or performing,	πρακτικός, ἡ, ὡν.
Apt, or fit to govern,	ἀρχικός, ἡ, ὡν.
To govern,	ἄρχω (gen.)
To smell of, (i. e. emit a smell).	δέω.
Ointment, perfume,	μύρον, ον, τό.
Touch,	ἅπτομαι.
Corpse,	τεκρός, ον, ὁ (adj. "dead").
Free,	ἐλεύθερος, α, ον.
Freedom, liberty,	ἐλευθερία, ας, ἡ.
Hear,	ἀκούω.
Child,	παιδίον, ον, τό.
Cry,	κλαίω.
Give to taste, allow to taste,	γεύω.
One who has not tasted,	ἄγενστος, ος ον.
Childless,	ἄπαιδος (one termin. G. ἄπαιδος).
Male,	ἀρρενίη, η, εη.
Near,	ἐγγύς (gen.)
Race, family, birth,	γένος, εος, τό.
Thick, crowded,	δασύς, εῖα, ν.
Think or pronounce happy.	εὐδαιμονίω.

* *ικός*, appended to verbal roots, denotes *fitness to do* what the verb expresses. Appended to the root of substantives, it has the same latitude of meaning as *ιος* (20, note n.)

¹ δέω, δέσσω, δέδω (with meaning of pres.)

² ἀκούω, ἀκούνωμαι, ἀκήκοα, ἀκούσμαι, ἀκένσα.

³ —*ιον* the principal termination of *diminutives*: παῖς, παιδίον Those that form a *dactyl* are *paroxytone*; the rest *proparoxytone*.

⁴ κλαίω (κλαύσσομαι, κλαύσσωμαι); but aor. ἐκλαύσα. Att. κλάω (d.).

⁵ In old Att. δροῦν.

Disposition,	τρόπος, ^γ ον, ὁ.
Pity,	οἰκτείρω.
Suffering, affliction,	πάθος, εος (ονς) τό (plur. "the passions").
Worthy,	ἄξιος, α, ον.
Honour,	τιμή, ἡς, ἡ.
Want, beseech,	δέομαι (-ήσομαι, -ήθην).
Full of,	μεστός, η, ον.
Life,	τὸ ζῆν.
Cares,	φροντίδες, αι (pl. of φροντίς).
Not at all,	οὐδέν, μηδέν, often followed by τι: οὐδέν τι, &c.
Who in the world?	τίς ποτε;

What is the verbal adj. in *τίς* from *οὐδαιμονίζω*? *οὐδαιμονιστής*.

What is the meaning of *τιχεσθαι* with gen.? 149. d.

Exercise 26.

151. I asked whether (72. c) the children of the judge were in the habit of performing just actions. If you are in the habit of performing just actions, you will be happy. I will make the boy fit to govern men. I am not at all in want of money. I would not touch a corpse, at least willingly. If the physician had been present, my child would not have died. Let us ask the next (subjects) to these. I think you happy on account of your virtue. They pitied the mother on account of her affliction. The boy is nearly related to Socrates (149. e). He told me that the boy was very nearly related to Socrates. We ought to think the temperate happy. I would not *willingly* touch a corpse.* I asked the boy whether he thought life full of cares. What in the world am I to do with him (137. b)?

^γ *τρόπος* from *τρίπω*, to turn; as we say, *a man's* turn of mind.

N. B. Nouns in *ος*, from verbal roots, generally change *ε* of the root into *ο*.

* *ποτε* (enclitic), at any time; used with interrogatives, it expresses surprise.

* *τικῶν εἶναι* is confined to negative sentences.

Exercise 27.

152. Who *in the world* admires these things? Who in the world is this? If these things *are so*, let us carefully provide for our safety. Let us speak what¹ comes next (149. *d*) to this. What in the world are you admiring? I asked the judge, what in the world the citizens were admiring. The boy is nearly related to Sophroniscus. Xenocles will be general with three others.²¹ Let us rule over our passions. We must set about²² the task of ruling over our passions. He told me that he was one-who-had-never-tasted-of liberty. Let us cling to our liberty. He told me that the whole²³ country was thickly planted with trees. The judge is most worthy of honour. What *in the world* shall we do with the boy?

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§ 26. *The Genitive continued.*

153. a) Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *gen.*
 b) Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.

154. VOCABULARY 25.

(Verbs governing the *genitive*: the transitive ones with *accus.* also, of course.)

To free from,

ἀναλύω (*y*) also, "to come out of an affair," "come off" "get off" *ἐξ*, *ἀνό*. Mid. "take oneself off." Aor. 2. pass. with *mid.* meaning.

Exclude from,	εἰργω. ^b
Make to cease,	παύω (<i>mid.</i> "cease").
Leave off, desist from,	λίγω.
Miss, err,	ἀμαρτάνω ^c (also <i>to sin</i> , <i>εἰσ</i> or <i>περί</i> with accus. <i>against.</i>)
Differ,	διαφέρω (60, note b).
Way,	ὁδός, οὐ, ἡ.
Chase, hunting,	θήρα, ας, ἡ.
Sea,	θάλασσα, ης, ἡ.
Disease,	νόσος, ον, ἡ.
Physician,	ἰατρός, οῦ, ὁ.
With impunity,	χαίρων (part. literally "re-joicing").
Toil, labour,	πόνος, ον, ὁ (also "trouble").
Market-place,	ἀγορά, ας, ἡ.
Heavy-armed soldier, <i>Hoplite</i> ,	οπλίτης, ον, ὁ.

Exercise 28.

155. Death will free us from all our toils. They will exclude the Persians from the sea. He told me, that the Athenians were excluding the Persians from the sea. They are here *to exclude* (72. b) the Grecian ^d Hoplites from the market-place. Speaking¹⁴ fast is a different thing (*differs*) from speaking well. A good king does not *at all*[†] differ from a good father. The physician was there, that he might free the boy from his disease. He told me, that the physician had missed his way. If the judge had been there, you would not have escaped with impunity. If the king is there, they will not escape with impunity. They who have sinned¹ against the state, will not escape with impunity.

^b In Attic Greek, *εἰργω* is *excludo*, *εἰργω* *includo*. (B.)

^c ἀμαρτάνω, ἀμαρτησομαι, ἀμαρτηκα. ἀμάρτον.

^d *Of the Greeks.*

[†] οὐδέν τι, not *δρχήν*: for 'at all' does not here refer to an *action*.

The boy is desisting from the chase. If I had known this, I would not have tried *at all*⁵⁴ to persuade him.

§ 27. *The Genitive continued.*

156. VOCABULARY 26.

Verbs governing the genitive.

Remember,	μέμνημαι.
Forget,	ἐπιλανθάνομαι.
Care for, have any regard for,	χήδομαι.
Hold cheap,	όλιγωρέω.
Despise,	καταφρονέω.
Spare,	φείδομαι.
Desire,	ἐπιθυμέω.
Desire,	ἐπιθυμία, ας, ἡ.
Aim at,	στοχάζομαι.
Master,	κρατέω.
Overcome,	περιγέγνομαι.
Get the better of, surpass,	περιείμι.
Accuse, charge,	κατηγορέω (pass. "to be laid to the charge of").
Condemn,	καταγιγνώσκω.
Impiety,	ἀσεβεία, ας, ἡ (impious, ἀσεβής; 87, note z).

* The third (*paulo past*) *fut.* is the *fut.* used for verbs that have a *perf.* of the *pass.* form with the meaning of a *present*: as μέμνημαι, μεμνήσομαι.

† λανθάνω, λήσω, λέληθα. Ελαθον. *Mid.* λανθάνομαι, λήσομαι, λέλησμαι.

ε γιγνώσκω, γνώσομαι, γγνωκα, γγνωσμαι. Αοτ. ἔγνων. (ἴγνων, γνῶθι, γνοίην, γνῶ, γνῶναι, γνοῦς).

Obs. κατηγορέω may have *acc.* of the *charge* or *crime*, *gen.* of the *person*: or, if no crime is mentioned, *gen.* of *person*. καταγιγνώσκω has *acc.* of the *charge*, or *punishment*; *gen.* of *person*. In the *pass.* the *acc.* will of course become the *nom.*, and the *gen.* of the *person* remain.

Piety,	εὐσέβεια, ας, ἡ (pious, εὐσέβης).
Banishment,	φυγή, ἡς, ἡ.
Former,	ο πρίν (26).
Folly,	μωρία, ας, ἡ.
Laughter,	γέλως, ωτος, ὁ.
I at least, I for my part,	ἔγωγε.
Far (= much, greatly),	πολύ.
Forefather, ancestor,	πρόγονος, ον, ὁ.

Exercise 29.

13 What is the usual opt. of contracted verbs? οἶνν, φῶνν.

157. I remember my *former*¹¹ troubles. They asked him whether he despised the Persians. Do not despise your neighbour. Let us spare our money. They accuse the judge himself of injustice. They condemned them all to death (156, note g). Do not aim at producing¹⁴ laughter. The men of the present day¹⁵ have forgotten the virtue of their ancestors. Much injustice is laid to the charge of Xenoclydes. The father of Xenoclydes was found guilty²⁷ of impiety. Most persons desire money. Let us master our desires. Do not desire the property¹⁶ of your neighbour. Let us fly from the company of the impious. Let us not only speak well of the pious, but let us also confer benefits¹⁸ upon them.

Exercise 30.

158. They have condemned Sophroniscus to banishment (156, note g). He accuses the others of folly. If you had done this,²⁸ I for my part should have accused you of folly. If you do this, I for my part shall accuse you of folly. If any one should do this, the prudent would accuse him of folly. He said that, if any man did this, the prudent would accuse him of folly. I think you happy on account of your piety (149. f). This boy

far surpasses his brother in virtue (*dat.*) Alas what folly!⁵⁰ These things happened in the time of⁵¹ our forefathers. He said, that to be prosperous was not in our (own) power.⁵²

§ 28. *The Genitive continued.*

159. *a. b)* After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*.

160. After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

161. *d. e)* A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?*

If the point of time is defined by a *numeral adjective*, the *time when* is put in the *dative*: it stands however in the *gen.* with the *former*, *the same*, *each*, &c.

162. *f. g)* The *gen.* expresses the part *by which* a person *leads*, *takes*, or *gets hold of* any thing.

162*. *a)* δραχμῆς ἀγοράζειν τι, *to buy something for a drachma.*

b) πλεῖστον τιμῶμαι, *I value this at a very high price (very highly).*

c) τρεῖς μνᾶς κατέθηκε τοῦ ιππον, *he laid down three minæ for the horse.*

χρήματα τούτων πράττεται, *he exacts the money (or payment) for this.*

d) νυκτός, *by night*; ἡμέρας, *by day*; χρόνου συχροῦ, *for a considerable time.*

e) πολλῶν ἡμερῶν οὐ μεμιλέτηκα, *I have not practised for many days.*

f) λαβεῖν (generally λαβέσθαι) ποδός, *to take*

^b πελῆς, πλείων or πλέων, πλεῖστος.

(*a person*) by the foot. *ἄγειν χειρός, to lead by the hand.*

δύνανται τῶν ὀττων κρατῶ, I get hold of the wolf by the ears.

h) τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ, this is not the part of a wise man.

i) οὐ πάντος εἶναι, not to be a thing that every body can do. σαντοῦ εἶναι, to be one's own master.

163. VOCABULARY 27.

Purchase, buy,	ἀγοράζω ¹ (<i>properly</i> "am in the market-place," <i>ἀγορά</i>).
Drachma,	δραχμή, ἡς, ἡ.
To value,	τιμάομαι.
Mina,	μνᾶ, ἡς, ἡ.
Lay down,	κατα-τίθημι.
To exact, to exact payment,	πράττεσθαι.
Considerable, long (of time.)	συχνός, ἡ, ὡς (<i>prop.</i> "continuous").
To practice,	μελετάω.
To take hold of,	λαβέσθαι (92, note ^o).
To get hold of,	κρατέω (<i>prop.</i> "to master").
Equestrian exercises.	τὰ ἵππικά.

Exercise 31.

164. The king will not fight (these) ten days. No one has arrived for a long time. I should like to purchase²⁹ this for three minæ. It is the part of a good man

¹ (a) The *being* or *having* what the root denotes, is expressed by verbs *έω*, *έω*, *ένω*, *ώσσω*, (*ώττω*), *άζω*, *ιζω*. (b) The *making* a thing *into*, or *furnishing it with* what the root denotes, is expressed by verbs in *έω*, *ιζω*, *ένω*, (*έ*), *άίνω*.

Obs. These meanings are not invariably observed; e. g. those in *έω* are set down as belonging to both classes. The least subject to change are those in *έω*, *ένω*, *άίνω*. (R.)

to confer benefits upon his friends. He told me that he valued this very highly. He said that if he had a talent, he would lay it down for this horse (102). It is not every man that can master^{ee} his desires. He took hold of the boy by his foot. The mother leads her daughter by the hands. I have not practised equestrian exercises for a long time. Two dogs had got hold of the same wolf by the ears. Three dogs had got hold of the wolf by the same ear. The boys are practising equestrian exercises. They exact payment for the horse. If you care for yourself, provide for your safety. If they cared for the boy, they would not do this. I had got hold of the wolf itself by the ears. It is not every man who can get hold of a wolf by the ears.^k It is not every man that is-without-fear-of death. A slave is not his own master. I will go away by night. The Scythians went away by night.

§ 29. Comparison.

165. a) The thing with which another is compared, is put in the genitive.

The fuller construction is with *ἢ, than*; which however is used only where the genitive cannot be employed.

b) The gen. is sometimes used, where it is not the immediate object of comparison: e. g. in the phrase, *καλλῖστον ἡμοῦ φθεῖς*, the things compared are not 'I' and 'your singing,' but 'my singing' and 'yours.'

166. c) *Greater, &c. than ever, than at any other time*, is expressed by using *αἰτός*, before the gen. of the reciprocal pronoun.

167. d. e) *Too great, &c.* is expressed by the comparative with *ἢ κατά*¹ before a substantive; *ἢ ὥστε* before a verb in the *infinitive*.

^k *To get hold of, &c. . . . is not the part of, &c.*

¹ Or *ἢ τρέ*.

168. a) *μεῖζων ἐμοῦ, taller (greater) than I.*
 b) *καλλῖτον ἐμοῦ ἄδεις, you sing better (more beautifully) than I (do).*
 c) *δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο, they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).*
 d) *μείζων ἡ κατὰ δάκρυα πεπονθέναι, to have suffered afflictions too great for tears.*
τεκδός μείζων ἡ κατ' ἄνθρωπον, a corpse of superhuman size.
ὅπλα πλέων ἡ κατὰ τοὺς νεκρούς, more arms than could have been expected from the number of the dead (quam pro numero).
 e) *νεώτεροι εἰσιν ἡ ὥστε εἰδέναι οἵων πατέρων ἐστέργηται, they are too young to know what fathers they have lost.*

168*. VOCABULARY 28.

Sing,	ἀδω.
Sing better,	καλλῖτον ἄδειν.
Powerful,	δυνατός, ἡ, ὁν.
Tear,	δάκρυν, ον, τό.
Suffer,	πάσχω. ^p
Arms,	ὅπλα. ^q
Young,	νέος, ἡ, ὁν.
Deprive,	στερέω : ἀποστερέω.
Dance,	χορεύω.
Master, teacher,	διδάσκαλος, ον, δ.

ⁿ So in *superl. δεινότατος σαυτοῦ ἡσθα.*

^m Literally, *greater than in proportion to (or according to) man.*

^o ἄδω (ἀείδω), fut. ἄσθμαι, but aor. ἤσθα.

^p πάσχω, πέσομαι, πένονθα. ἐπαθον.

^q Properly, *instruments or tools of any kind.*

^r This verb is most common in the *pass.* form, with fut. mid., in the sense, *am deprived of* :—στεροῦμαι, στερήσομαι, ἐστέρημαι. στερήθην, &c. —ἀποστερέω (124, c) is more common than στερέω. [στερίσκω is the common form of the pres. act : στερομαι of the pres. pass.]

Pupil,

μαθητής, οῦ, ὁ.

Words that go with comparatives to mark the *degree of excess or defect.*

Still,

έτι.

Much,

πολλῷ.

Little, a little,

όλιγῳ.

The—the

δσφ—τοσούτῳ (quanto — tanto).

Exercise 32.

169. The boy is taller than his father. The boy is wiser than his master. The daughter sings better than her mother. You have become more powerful *than ever* (168. c). The Athenians have become more powerful than ever. The good judge is suffering afflictions too great for tears (167. d). More arms were taken than could have been expected from the number of the dead (167. d). He told me, that the corpse was of a super-human size. If I had practised, I should have sung better than my mother. If you do this, you will become more powerful than ever. If they *were* to do^{ss} this, they would become more powerful than ever. If they had done this, they would have become more powerful than ever. He said that, if they did this, they would become more powerful than ever (102). He said that, if they had done this, they would have become more powerful than ever. He is too wise (167. e) to be deceived by his slave. The masters are too wise to be deceived by their pupils. The pupils practise by night, that they may become wiser than their masters. He said that he should have died *but for^{ss}* the dog. The boys dance better than their masters. Practise virtue, that you may become really wise. They are too young to know that virtue ought^{ss} to be desired. The boy is still taller than his father. The girl is a little taller than

^{ss} Sometimes the *acc.* is used; *μέγα, πολύ, &c.*

^{ss} Imperf. because the meaning is, 'I should now be a better singer.'

her mother. The daughter sings much better than her mother. *The more they have, the more they desire.*

17

§ 30. *Comparison continued.*

170. *a)* Two comparatives are to be translated by *more—than*, or *rather—than*, with the *positive*.

For adverbs it is often convenient, as in the example, to use a substantive.

171. *b)* ὡς and ὅτι (like the Latin *quam*) are used to strengthen superlatives. (So also ὅπως, ἵ, &c.)

172. *d. e)* εἴ τις καὶ ἄλλος (*si quis alius*), and εἰς ἀνήρ (*unus omnium maxime*), have the force of superlatives.

(εἰς γε ἀνήρ ὡς is also used.)

173. *f)* περιπτός (*exceeding, over and above*), and adjectives in *-πλάσιος* (*-fold*), govern the genitive from their *comparative* meaning.

174. *a)* ταχύτερα ἢ σοφότερα (*Herod.*), *with more haste than wisdom.*

b) ὡς τάχιστα, *as quickly as possible.* σιγῇ ὡς ἀνυστὸν προσήσας, *they came up as silently as possible.* ὅτι μέγιστος, *as great as possible.*

c) ὅσον εἰδύνατο πλείστους ἀθροίσας, *having collected as many men as he possibly could.*

d) καίπερ, εἴ τις καὶ ἄλλος, ἔχας πρὸς τὰ ἔτη μέλανα τὴν τρίχα, *though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years).*

e) τοὺς ἀγωνιζομένους πλείστα εἰς ἀνηρ δυνάμενος ὥφελειν, *being able to be of more service*

* Or, *ἕτε πλείστους δέρσεσας.*

to the contending parties, than any other individual.

f) περιππὰ τῶν ἀρκούντων more than enough (of money, &c.) πολλαπλάσιοι ἡμῶν αὐτῶν, many times as numerous as ourselves.

175. VOCABULARY 29.

Silently,	σιγῆ.
To come on, come up,	πρόσ-ειμι.
As many as,	ὅσοι.
Most,	πλεῖστοι.
Feasible,	ἀνυστός, ος ὁν (fr. ἀνύτεω, to perform).
Although,	καὶ περ.
For your years,	πρὸς τὰ ἔτη.
Hair,	θρίξ, τριχός, ἡ.
Collect,	ἀθροῖσθω.
To be enough or sufficient,	ἀρκέω (fut. ἔσθω).
Many times as many or much,	πολλαπλάσιοι.
Twice as many,	διπλάσιοι.
Brave,	ἀνδρεῖος, α, ον.
Slow,	βραδύς, εῖα, ύ.
Slowly,	βραδέως.
Gift,	δῶρον, ον, τό.
To give a share of, give some,	μετα-δίδωμι (gen. of thing; dat. of person).

Exercise 33.▼

176. One could not find (86*) a blacker dog than this. They are more wise than brave. If any man practises temperance, it is he. He received more gifts than any

▼ In doing the exercises of the form : "if any one—it is" (174 d), replace mentally 'it is' by the verb ; "if any man practises temperance, it is he" = *if any man practises temperance, he practises temperance*, i. e. *he, if any other man (does), practises temperance*.

In those of the form "more than any other single person," replace this form by *πλεῖστα εἰς ἀνὴρ*, or *εἰς γε ἀνὴρ ὅν*.

other man. If you had done this, you would have done more bravely^w than wisely. I shall collect as many men as possible (174. c). The Persians came on *as slowly as possible*. He has injured the state more than any other single person. He has collected as many ships as possible. When you have collected^{ss} as many men as possible, march against Cyrus. The just judge has been of more service to the state than any other single person. The army of the Persians comes on as silently as possible (174. b). If you have more than enough, give some to your friends. If they were bold, they would conquer twice as many as themselves. More hares were taken *than could have been expected from the (small) number of the dogs.*^{ss} One could not find a more beautiful woman than the mother of this Scythian. If any man has been of great service to the state, it is he.

§ 31. *The Dative.*

177. The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*.

178. The *dat.* expresses the person *to* or *for* whom a thing is done: it also follows words that express *union* or *coming together*, and those that express *likeness* or (a) *identity*.

179. b) The *instrument* (c) the *manner*, and (d) the *cause*, are put in the *dative*.

180. e) The *definite* time at which a thing is done, is put in the *dative*.

181. f) The dative sometimes expresses the *agent*; especially after the *perfect pass.* and *verbals* in *τέος*, *τός*.

182. a) *τὰ αὐτὰ πάσχω σοι*, *I suffer the same as you.*

^w Comparative sing. by rule 56; not plur. as in example.

Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος, *Theseus who lived about the same time as Hercules.*

- b) πατάσσειν ράβδῳ, *to beat with a stick.*
- c) δρόμῳ παρῆλθεν, *he came running* (literally, *at a running pace*). μεγάλῃ σπουδῇ, *in great haste.*
- d) φόβῳ, *through fear.* κάμνειν νόσῳ, *to be suffering from (or ill of) a disease.* ἀλγεῖν τινι, *to be pained at a thing.*
- e) τῇ τρίτῃ ἡμέρᾳ, *on the third day.*
- f) ταῦτα λέλεγται ἡμῖν, *these things have been said by us.*

183. VOCABULARY 30.

To live about the same time, to be contemporary with.

κατὰ τὸν αὐτὸν χρόνον γενέσθαι.

Fear,

φόβος, οὐ, ὁ.

Running, a running pace,

δρόμος, οὐ, ὁ.

To be suffering, or ill of a disease,

κάμνω (καμοῦμαι, κέκμηκα, ἔκκιμον).

On the next day,

τῇ ὕστερᾳ.

Heavy, severe,

βαρύς, εῖα, ὑ.

Thales,

Θαλῆς.

Solon,

Σόλων, ωνος, ὁ.

Why?

τί; or διὰ τί;

Haste,

σπουδή, ἡς, ἡ.

Hercules,

Ἡρακλῆς, εος (ους) ὁ.

Staff, stick,

ράβδος, οὐ, ἡ.

Verbs that govern the dative.

Associate with, keep company with,

οἱτιλέω.

Follow,

ἴποματ.²

² Θαλῆς, G. Θαλέω, D. Θαλῆ, A. Θαλῆν. (ητος, ητι, ητα, *later.*)

² Voc. Ἡράκλεις. The voc. ὁ Ἡράκλες occurs only in this exclamation.

² Ιποματ, Ιψοματ. Imperf. ιπόμην, aor. ιπόμην.

Envy, grudge,	φθονέω (φθόνος, envy).
To meet, fall in with,	έπειν γχάνω. ^b
Blame,	μέμφομαι.
Find fault with, rebuke,	έπιτιμάω.
Scold, rail at, speak calum- niously of,	λοιδορέομαι (λοιδορέω takes the accus.)
Accuse of, charge with, blame,	έγκαλέω.
Plot against,	έπιβονλεύω.
Fight with,	μάχομαι.
Contend or dispute with,	έριζω.
Contention, strife,	έφις, ιδος, ή (acc. ἔριδα et έφιη).
Am angry with,	όργιζομαι.
Am in a passion or rage,	χαλεπαινω.
Like,	εμοιος, α, οι.

Obs. Verbs of *reproaching*, &c. take acc. of the *thing* (as well as dat. of person), especially when it is a neut. pronoun. (έγκαλεῖν, &c. τί τινι.)

Exercise 34.

184. Do not associate with the bad (72. a). If you associate (67. 2) with the bad,^a you will become bad yourself. The boys are following the dog. Most men follow their neighbours. I envy you your wisdom (*note a*). Do not envy your neighbour. Do not envy me. If you had struck^{as} the judge with a stick, you would not have got off *with impunity*.^{ss} They set out the next day. What do you charge me with (183. Obs.)? I asked whether (72. c) they were suffering the same as the geometer. If you had plotted against the general, you would not have come off *with impunity*. He will not fight with the king (these) ten days (161). I knew that he had suffered the same as I (had). I

^a φθυνώ takes gen. of the object that excites the envy, or of the thing grudged. (See 149. f).

^b τογχάνω, τεθόμαι, τετογχηκα, έτυχον. With a gen. to obtain, receive (παρά from, with gen.); also, to hit (a mark—σκοπός).

plotted against the king from envy. Do not contend with your parents. I suffer similar treatment^a to you. I should blame the citizens, if they had done this. He scolds, *not only*²⁸ the others, *but also* the judge himself. I should have scolded the boy, if he had done this. Why are you in a passion with your slave? I have not met you (these) two days. I am angry with those who transact the affairs of the state. O Hercules! what *in the world*⁵¹ am I to do (99. c)? Through fear he did not hit the mark.

12

Exercise 35.

185. Do you wish, then (99. a), that I should strike him with this stick? He told me that his father was suffering from a severe disease. Thales *was contemporary with* Solon. I admire the wisdom of Thales. Hercules lived about the same time as Theseus. If any one was brave, it was Hercules.²⁸ O father, do not scold your son. If you had kept company with the bad, you would have become bad yourself. I asked the boy whether we ought to envy²⁸ our neighbours. The damsel has very beautiful eyes.¹² Let us aim at speaking¹⁴ well of all the good. Let us abstain from acting insolently. All, *and you among the first*,²⁴ admire these things. Let us be contented with our present condition. He said that, if Xenocrides had been wise, he would not have plotted against the general. He told me that he wished to *give* his slaves a *taste* of liberty (149. c). Let us keep company with sensible persons. Let us obey the laws of the state. *I should like to hear*²⁸ the boy sing (*part.*) Do not associate with those who¹ pursue what is disgraceful.¹⁸ Why do you charge me with injustice?²⁶ Through fear he missed the mark. I admire both^a your horses and those^a of your friend. *The rest*

• *Like things.*

^a *of following the article.*

of the country¹⁸ has been laid waste by the Greeks. He told me that we ought to persuade the judge (120. c).

§ 32. Middle Voice.

The middle voice denotes :

- 1) That the agent does the action *upon himself*; or
- 2) That the agent does the action *for his own advantage*; or
- 3) That the agent *gets* the action *done* for his own advantage.

The strict reflexive meaning is found but in very few verbs; principally those that describe some simple action *done to our own persons*; as *as to clothe, crown, &c.* The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive*.

187. The tenses that have the middle meaning, when the verb has it at all, are

- 1) *Pres.* and *imperf.*
- 2) *Perf.* and *Pluperf.*
- 3) *Futures* and *aorists mid.*

And in some verbs

- 4) The *aor.* 1. *pass.* i. e. of the *passive form*.

188. VOCABULARY 31.

		(1.)
To wash,	λούειν.	M. wash myself, bathe, • λούεσθαι.
Strangle, ἀπάγγειν, ἀπάγξαι.	M. to strangle (or hang)	myself, ἀπάγγεσθαι.
To send,	στέλλειν.	M. (to send one's self) to journey, στέλλεσθαι. ¹⁹

• It may have an *accus.* of a part of one's own person.

¹⁹ στέλλεσθαι, to clothe oneself, and to send for, has *aor.* στέλλεσθαι: στέλλεσθαι, to travel, στελήναι.

To make to cease, *παύειν*. M. (to make myself cease,) to stop, cease, leave off, *παύεσθαι*.

b) With new *transitive* meaning.

To put a man over (a river), M. to cross (a river, *acc.*) *περαίωντειν* (*τίνα*). *περαίωσθαι*.

To pluck, *τίλλειν*. M. to mourn for (*acc.*) i. e. by tearing one's hair, *τίλλεσθαι*.

(2.)

To make a man one's ally } (to form an alliance with a person), i. e. for one's own advantage, } M. *σύμμαχον ποιεῖσθαι* *τίνα*.

To place guards (over one's own property; for one's own protection,) } M. *καταστήσαο θαίς φύλακας*.

To lift or take a thing up, *αἴρειν τι*. M. to take up for one's advantage, i. e. to keep for one's self, *αἴρεσθαι*.

To find, *εὑρίσκειν*. M. find for myself, procure, get, *εὑρίσκεσθαι*.

To provide, *παρασκενάζειν*, M. to provide (for one's own use), *παρασκενάζεσθαι*.

(3.)

I cause a table to be set before me, } M. *παρατίθεμαι τράπεζαν*.

To let out for hire, *μισθώ*. M. cause to be let to myself, i. e. to hire, *μισθοῦσθαι*.

To teach, *διδάσκειν*. M. to get or have taught, *διδάσκεσθαι*.

To weep for, *κατακλαίειν*. M. to weep for (one's own misfortunes, *acc.*) *κατακλαίεσθαι*.

Having shown his own wickedness,	ἐπιδεδειγμένος τὴν πονηρίαν.
To enact laws (of an <i>absolute</i> prince who does not make them <i>for himself</i>),	θεῖναι νόμους.
To enact laws (of the legislator of a <i>free state</i> , who makes them for himself as well as for his fellow-citizens), ^h	θέσθαι νόμους.

Oss. In general any remote reference of the action to *self* is expressed by the *middle*.

Wicked,	πονηρός, ἀ, ὁ.
To weigh anchor,	αἴρειν (ἀγχυραν, understood).
To commence or engage in a war against,	ἀρασθαι πόλεμον πρός, &c. (acc.)
Sail-away,	ἀπο-πλέω.

Exercise 36.

189. Solon enacted laws for the Athenians. Wash yourselves, O boys. The son of Xenoclydes hung himself. All of them washed their hands and their feet. Hire your neighbour's eyes. I will let you my house. I will take into my pay (*hire*) as many Hoplites *as possible*.^{**} The mother wept for her sufferings. I provided myself long ago with this stick. O daughters, mourn for your mother. The citizens, fearing, placed guards. O ye rich, cease to act insolently (*partic.* 238). The soldiers crossed over the river. Let us form an alliance with the Athenians. If we had been wise, we should have formed an alliance with the Athenians. What kind of

^h This difference is not, however, strictly observed. (B.)

^{**} πλέω, πλεόνειαι; and πλεονθμαι, —πλεναι. *Pass.* πέπλεσμαι, ἐπλεσθην.

^h Perfect, as I still *keep* it.

laws has the king of the Persians enacted? The boy has shown his wicked disposition. If you do this, you will get something good. The Athenians engaged in a war with the Persians. The Athenians having weighed anchor, sailed away. He told me that we ought to obey the laws of the state (120. c). If the Athenians had been wise, they would have enacted laws. The Athenians crossed the river and attacked the Persians.

12

§ 33. Middle Voice continued.

190. VOCABULARY 32.

1) To take,¹ *αἴρειν*. M. choose (followed by *ἀντί* with *gen.*), *αἴρεσθαι*.
 To take, receive, *λαβεῖν*. M. take hold of, *λάβεσθαι*.

2) Verbs whose Mid. Voice seems to have a *reciprocal meaning*.
 To consult, *βούλεύειν*. M. to consult together, deliberate: but also (with regular *mid.* signification) to counsel myself, adopt a resolution. (In the sense of *deliberate* it is followed by *περί* with *gen.*), *βούλευσθαι*.
 To reconcile (others), *διαλύειν*. M. to be reconciled to each other (*πρός* with *acc.*), *διαλύεσθαι*.

3) Middle forms of which there is *no active* and which must therefore be considered simply as deponents.
 I receive, *δέχομαι*.
 I perceive, am informed of,² *αἰσθάνομαι*.

¹ *αἴρεω*, &c. *εἰλον*, *εἰλόμην*, *ὑρίθην*.

² *λέω*, *λέω*, &c.—*λέλύρα*, *ἐλύσην*.

³ *αἰσθάνομαι*, *αἰσθήσομαι*, *ὕσθημαι*. *ὕσθημην*.

4) Aorists *passive* with *mid.* meaning.

Laid myself down ; laid down, κατεκλίθην.

Took myself off, ἀπῆλλάγην.

So, ἐπεραιώθηρ ἐφοβήθηρ, ἐκοιμήθηρ, ἡσκήθηρ,
(from περαιωθεῖσθαι, φοβεῖσθαι, κοιμᾶσθαι, ἡσκεῖσθαι).

5) Some first futures of *mid.* form have a *pass.* meaning.

ἀφελίσσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι,
from ἀφελέω, ὁμολογέω, φυλάττω, θρέψω.
(aid, help,) (confess,) (guard,) (nourish.)

6) To be on one's guard,
to guard against, (with φυλάττεσθαι (*mid.*)
acc. of *thing* or *person*),

7) By (agent after *pass.* οὐπό (with *gen.*) : also παρά
verb), ετ πρός.

Exercise 37.

191. They will choose to obey rather than π to fight. I would choose liberty before wealth. Xenocrides was chosen general with three others. The multitude often choose ill. He took hold of his hair (*plur.*) Let us consult about the state. To deliberate quickly is a different thing (*differs*) from deliberating¹⁴ wisely. Let us consult together what we ought to do.²⁵ They consulted together what they should do with (137. b) the unjust judge. I exercised-myself-in (190. 4) that art. Go to sleep. Having said this, he took himself off. The boy, having shown (188. 3) much virtue and temperance, died. O boys, receive this. I have received this. The city will receive many times as much (174. f) as this (*plur.*) O slaves, receive some²⁶ of the wine. The physician being informed of what had happened, came in great haste. I crossed over the river in great haste. If you do this, you will be greatly benefited.

* κατεκλίνω.

παλλάν ή.

I will guard against this danger. Having a pain in both my ears, I lay down. This will be confessed by all. This will be confessed, *willingly at least*,¹⁶ by none. The army shall be maintained from the king's country. I am glad that¹⁷ the children are well brought up. The city shall be well guarded by the citizens. I feared the very men (*those themselves*) who¹ guarded the city.

§ 34. On the Perfect 2.

192. The *Perf. 2.* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning of the middle*.

1) If the verb has both the *trans.* and *intrans.* meaning, the *perf.* 1. has the former; the *perf. 2.* the latter. 2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2.* belongs in meaning to that voice. 3) If the verb is *in trans.*, the *perf. 2.* has the same relation to it that any other *perf.* has to its verb.

193. VOCABULARY 33.

	Perf. 1.	Perf. 2.
Open, ἀνοίγω, ^a	ἀνέφηγα, stand open, ἀνέογγα.	
Arouse, ἐγείρω,	ἐγήγερκα, am awake, ἐγρήγορα.	
Persuade, πείθω,	πέπεικα, am confident, trust, have confidence, πέποιθα.	
Break, ἄγγυμι, ^r		am broken, ἔπηγα.
Destroy, ὀδλλυμι, ^s	ὀδλώλεκα,	am undone, (<i>perii</i>), ὀδωλα.
Fix, πήγυνμι, ^t		am fixed, am congealed, &c. πέπηγα.

Obs. *ἀπόλλυμι*, *κατάγυνμι*, more common than the simple verbs.

^a This verb prefixes the temporal to the syllabic augment—*ἀνέογγος*, *ἀνέογγα*, *inf.* *ἀνοίξαι*. *ἀνέογγα* belongs to later Greek writers: *ἀνέογγα* was used by the older authors.

^r *ἄγνυμι*, *ἄξω*, *aor.* *ἴαξα*, *ἴαγην* (*ά*).

^s *ὀδλημι*, *ὀδλῶ*, *ὀδλώλεκα*. *ὠλεσα*. *ὀδληματι*, *ὀδλοῦματι*, *ὀδωλα*. *ὠλόρην*.

^t *πήγυνμι*, *πήξω*, *&c.*—*πέπηγα*, *ἐπάγην* (*ά*).

Pot, pitcher,	χύτρα, ας, ἡ.
One more,	ἕτερος.
Gate,	πύλη, ης, ἡ.
Spear,	δόρυ, " δόρατος, τό.
Breast,	στέργον, ον, τό.
To watch over,	ἐγρηγορέων περί (with gen.)
To raise a war,	ἐγείρειν πόλεμον (in pass. arise).
Safety,	ἀσφάλεια, ας, ἡ.
Roman,	Ρωμαῖος, ον, ὁ.
Jupiter,	Ζεὺς, Διός, ὁ (voc. Ζεῦ).
Early in the morning,	πρωΐ.

Exercise 38.

194. The pitcher is broken. If we conquer the Romans *in* one more battle,⁴⁸ we are undone. The spear was fixed in his breast. All the water⁴⁹ is congealed. I broke the boy's head. The boy's head is broken. I have watched over your safety for many years. Having lost⁵⁰ all his property, he took himself off. The gates are open. The servants opened the gates early, as their custom was. Brave men have confidence in themselves. Then only (91. c), when they obey the laws, will the citizens be prosperous. If we do not bear *what comes from the gods*,⁵¹ we are undone. Who *in the world*⁵² has broken this pitcher? It is *the part*⁵³ of a general to watch over the safety of his army. O Jupiter, the folly of the man!⁵⁴ If a war should arise (*be raised*), we are undone. If you break one pitcher more, O worst of slaves, you shall not come off *with impunity*.⁵⁵ My property was plundered, *wretched man that I am*⁵⁶! If any man is in the habit of performing just (actions), it was he.⁵⁷ I have not met either my friend or my brother's.⁵⁸

⁴⁸ δόρυ, δόρατος, &c.—Poet. δορός, δορὶ: of which δορὶ is found in Attic prose, in the phrase δορὶ ἔλειν.

⁴⁹ απόλληντι.

§ 35. *Additional Remarks on some of the Moods and Tenses.*

195. a) The *fut. 3.* (or *future perfect*) expresses a *future action continuing in its effects*.

196. The *fut. 3.* differs, therefore, from the Latin *futurum exactum*, in not being used to express merely the future *completion* of a *momentary* action.

197. b) The *fut. 3.* is, however, sometimes used to express 1) the *speedy completion* of an action, or 2) the *certainty of its completion* in the most positive manner.

198. The *fut. 3.* is obviously the natural future of those perfects, that, from their marking a *continued state*, are equivalent to a *present* with a new meaning: e. g. *μέμνημαι*, *κέκτημαι*.

199. Some verbs have the *fut. 3.* as a simple future: e. g. *δεδήσομαι*,* *πεπαύσομαι*, *κεκόψομαι*.

200. c) In the active voice a *continued future state*, or a *future action continuing in its effects*, is expressed by *ἔσομαι* with *perf. participle*; a circumlocution which is also used in the *passive* (as in the example 205. c.)

201. d. e) The *perf.* has also a *subjunctive* and *optative*, and the *future* an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses.

Only, however, when particular distinctness is required; and even then, the *perf. part.* with *εἰναι* or *ω* is generally preferred to the regular *opt.* and *subj.* of that tense.

202. The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a *present*: *μέμνησο*, &c.

203. f) The third person of the *imperat. perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done*, &c.

204. Obs. *εἰσε* with the *optative*—and also the opta-

* From *δέω* to bind.

tive alone — expresses a *wish*. If the wish expressed *has not been* (and now *cannot be*) realized, *εἴθε* is used with *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past*, or *present*. So ὁ φρελος (*ες, ε*) *alone*, or with *εἴθε*, *εἰ γάρ* or *ώς*, and followed by the infinitive.

205. a) *ἡ πολιτεία τελέως κεκοσμησεται, εάν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ*, *the constitution will have been perfectly arranged, if such a guardian superintends it.*

b) *φράξε καὶ πεπράξεται, speak and it shall (immediately) be done.*

c) *τὰ δέοντα εἰσόμεθα ἐγνωκότες, καὶ λόγων μάταιον ἀπηλλαγμένοι, we shall have voted on the subject as we ought, and be freed from empty speeches.*

d) *εἴθε ὁ νιὸς νενικήκοι, would that my son had conquered!*

e) *εἶπεν ὅτι ηὔξοι ἡμέρᾳ τρίτῃ, he said that he should come on the third day.*

f) *πεπειράσθω, let it be attempted.*

206. VOCABULARY 34.

Constitution,	πολιτεία, <i>ας, ἡ.</i>
Arrange, adorn,	κοσμέω.
Superintend, overlook,	ἐπισκοπέω.
What we ought,	τὰ δέοντα.
Empty, vain, useless,	μάταιος, <i>α, ον.</i>
I am come,	ήκω ² (with <i>perf.</i> meaning).
I am gone, am off,	οἴχομαι ³ (<i>perf.</i> meaning.)
Endeavour,	πειράομαι.

² As in ὁ παῖ, γένοιο πατρὸς εὐτυχέστερος. See also 298. e.

³ γιγνώσκειν interdum de plebiscitis vel populi jussis. (Bremi ad Demosth. Phil. I. 54.)

ήκω, ήκον, ήκω; no other tenses in use. βίον εὸν ήκειν, to have arrived at an advanced age (Herod.): a construction seldom found in Attic Greek.

⁴ οἴχομαι, οἴχομαι, φχημαι (*οἴχωκα*).

Would that....!

εἴθε, εἴθ' ὄφελον^b εἰ γὰρ
ὄφελον, ὡς ὄφελον, or ὄφε-
λον alone).

To make to disappear,
If it is agreeable to you, if
you are willing,
And that too,
For the present at least,
As far as they are concern-
ed.

ἀφανίζω.
εἴ σοι βουλομένῳ έστι.
καὶ ταῦτα.
τό γε τῦν εἶναι.
τὸ ἐπὶ τούτοις εἶναι.

Exercise 39.

207. For thus we shall have done (205. c) what we ought. For thus what we ought (to do) will have been done (205. b). I will remember my *former*¹¹ folly. He told me that they had forgotten their former virtue (205. c). Let us place the wise and good as guardians of this most beautiful constitution. *If it is agreeable to you*, these things shall (*instantly*) be done. Let these things be done (205. f). Do not attempt to deceive the gods. If you do this, I am off. The physician told me, that he would come on the fourth day. If you obey God, your soul will be adorned with all virtues. *Would that* the wise superintended the state! *Would that* the prudent managed the affairs of the state! *Would that* the wise judge had superintended the whole constitution! *Would that* Thales were alive! *Would that* the man had escaped death! If you obey the physician, you will be freed from your disease. *Would that* the Greeks had conquered! They condemned him to death (156, note g. *obs.*) and that too *though he was* (say: 'being') your citizen. *For the present at least*, we will use him. I don't know what in the world⁵¹ we are, ⁵² *for the present at least*, to do with him. *As far as*

^b δέοιλω (debeo), οὐχ, ought. δέοιλησσω. Aor. ὄφελον (un-Attic ὄφε-
λον) used only in wishes. ὡς ὄφελε ζῆν Σωκράτης (*how Socrates ought to
be alive*), *would that Socrates were alive!* εἴθε κλέος Ελαύης.

* χρηστός is the verbal adj. from χρέομαι.

that (person) is concerned, I am undone. For the present, at least, let us desist from the chase. O boy, may you become wiser!

§ 36. *On the Infinitive.*

208. The use of the Greek infinitive is much nearer to that of the English than that of the Latin is; thus:—

209. *b. c)* It expresses the *purpose*, and (*b. d*) is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common*.

Hence it must often be translated into Latin by the *participle in dus*, or by the *supine in u.*

210. The particle $\omega\sigma\tau\epsilon$ ⁴ expresses a *consequence*, and is used with *the infinitive*; or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

211. { *So—as to* = $\omega\sigma\tau\epsilon$ with *infinitive* always.
 { *So—that* = $\omega\sigma\tau\epsilon$ with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately and naturally* from what is there stated. The consequence may be equally *real*.

212. ‘*So that*’ should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently* (*itaque*) for *so that*. Thus: “the road was so bad that I did not reach my inn till midnight” = “the road was very bad; *consequently* I did not reach my inn till midnight:” here the *indicative* would be properly used. $\omega\sigma\tau\epsilon$ properly answers to *οὐτως*, or some other demonstrative, in the preceding clause.

214. a) *οἱ ἀνθρώποις πέρικλεῖ φιλεῖται, it is the nature of man to love.*

⁴ More rarely $\omega\sigma\tau\epsilon$.

b) παρέχω ἐμαυτὸν ἐρωτᾷν, *I offer myself to be questioned.*
 c) ἦλθον οἴδειν σε, *I came (or am come) to see you.*
 d) ἥδυς ἀκούειν, *sweet to hear.* δεινὸς λέγειν, *clever at speaking.* χαλεπὸς λαβεῖν, *hard to take (or catch).*
 e) οὐτως ἀνόητος ἔστιν, ὡστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι, *he is so senseless as to choose war in preference to peace.*
 οὐτως ἀνόητος ἔστιν, ὡστε πόλεμον ἀντὶ εἰρήνης αἰρεῖται, *he is so senseless, that he (actually) chooses war in preference to peace.*
 f) φιλοτιμότατος ἦν, ὡστε πάρτα ὑπομεῖναι τοῦ ἐπανεῖσθαι ἔτεκα, *he was very ambitious, so as to bear any thing for the sake of being praised.*

214. VOCABULARY 35.

To put forth naturally,

φύω (πέφυκα et ἐφύν) are *intrans.*; I am produced
 — I am by nature, or it is
 my nature to, &c.

Supply, afford, offer,
 Sweet, pleasant, *agreeable*,
 Terrible, clever,
 Hard, difficult,
 Senseless,
 In preference to, instead of,
 Peace,
 Ambitious, fond of honour,
 Undergo, bear,
 On account of, for the sake
 of,
 Leaf,

πιερέχω.
 ἥδυς, εῖα, ὑ.
 δεινός, ἥ, ὄν.
 χαλεπός, ἥ, ὄν.
 ἀνόητος, ος, ον.
 ἀντὶ.
 εἰρήνη, ης, ἥ.
 φιλότιμος, ος, ον.
 υπομένω.
 ἔτεκα (*gen.*)
 φύλλον, ον, τό.

* παρέχεσθαι, *mid.* is also used for *to afford*, without any perceptible difference of meaning. (See example in 298. b.)

^t —νος, an old *pass.* termin. (like τέος, τός), whence δεινός *terrible* ετνγνός *hateful*, &c. (B.)

Bring up, educate,	παιδεύω.
Very,	πάνυ. ^a
Wing,	πτερόν, οῦ, τό: πτέρυξ, ὑγος, ἥ.
Young bird,	γεοσσός, οῦ, ὁ.
Art, also, contrivance,	τέχνη, η, ἥ.
trick,	
Long,	μακρός, ἀ, ὁν.
Not yet,	οὔπω. ^b
Endure, bear,	ἀνέχομαι.
To get <i>teeth</i> , feathers, &c.,	φύω.
To give one trouble, to molest, harass, &c.,	πόνον or πράγματα παρέχω.

Exercise 40.

215. It is the nature of man (213. a) to love those who confer benefits upon him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, *at least* (not) *willingly*.¹⁵ The eagle has long wings.¹² He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible.¹³ They are too wise¹⁴ to choose war in preference to peace. The young birds have already got feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity.¹⁵ They harassed them so, that the army was not able (*indic.*)

^a This word is often strengthened by the addition of *τι* (*πάνυ τι*).

^b πώ, πώποτε, *ever yet, ever up to this time*. The former is joined to *οὐδέ*, *μή*; the latter to *οὐδέτε*, *μηδέτε*; and both relate to the *past*. Οὐδέποτε, *μηδέποτε*, are commonly employed only *generally*, or with reference to the *future*. (See 238*, note on *examp. b.*)

¹ This verb has a double augment: *imperf.* ηνειχόρην, *aor.* ηνεσχόρην.

^b *Aor.* 1., as *perf.*, has a different meaning.

to advance.¹ This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

§ 37. *The Infinitive continued.*

216. a) The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose*.

It may be considered as governed by *έντα* understood.

217. b) When the infinitive has a subject of its own, the general rule is, that it stands in the *accusative*.

This rule holds good, when the *infin.* is used with *τι*. (as in 221. c).

218. b) A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

219. d) But when the subject of the infinitive belongs to and is expressed with the former verb, it is generally not expressed with the infinitive.

The examples in 221. show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the *accusative* would be expressed even in Latin: *dixit se festinare*.

220. e) When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause*.

Thus (in 221. e) *νίσι* conforms to 'Αλιξανδρος · θεσις to έγω · προθέμουν to *ατρον*, &c.—This construction is called *Attraction*.

221. a) *ἐτείχισθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς καὶ οὐργεῖς τὴν Εὐβοιαν, and Atalanta also was fortified, that robbers (or pirates) might not commit depredations in Eubaea.*

b) *οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρεῖσαι,*

¹ παρεῖσαι.

nothing was done, because he was not present.

c) οὐκ ὁρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, *it is not right for one who suffers wrong to avenge himself by doing wrong in return.*

d) δεομάι σον παραμένειν, *I beseech (or entreat) you to stay with us.* ἔφη σπουδάζειν, *he said that he was in a hurry.* συγειπεῖν δόμολογῶ, *I confess that I assented.*

e) ὁ Ἀλέξανδρος ἔφασκεν εἶναι Λιός νιός, *Alexander used to say that he was the son of Jupiter.*

ἴπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was a god.*

ἔδεορτο αὐτοῦ εἶναι προθύμον, *they entreated him to be zealous.*

ἔξεστι μοι γενέσθαι εὐδαίμονι, *I may (if I please) become happy.*

222. VOCABULARY 36.

To wall, fortify,

τειχίζω.

A wall,

τειχος, εος (ους) τό.

Evil-doer, rascal, villain,

κακούργος (κακός et ἥργος).

Villainy,

κακούργία, ας, ἥ.

Misdeed,

κακούργημα, ατος, τό.

To do evil towards, do harm to, to inflict damage on, &c.

κακούργέω.

To ward off,

ἀμύνειν τί τινι (also with dat. only, ἀμύνειν τινί, to defend. In Mid. ward off from myself; repel, requite, revenge myself on, with acc. of person: also without case, to protect oneself.

To return a man like for like.

τοῖς ὁμοίοις ἀμύνεσθαι.

To remain with,

παραμένω.

Say,

φάσκω (= *give out* "with a slight intimation that the thing is not exactly so." *Vömel.*)

To feel *or* be thankful for,
return thanks for,

χάριν εἰδέραι (*gen.* of thing).

One may,

ἔξεστι (*licet*).

One might,

ἔξην.

It is right,

ἰρθῶς ἔχει.

Master,

δεσπότης, ον, ὁ.

Laugh,

γέλασι (with fut. mid. -άσσομαι).

Exercise 41.

223. The city was fortified, that no one [■] might do injury to the citizens. Nothing was done, because (221. b) that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, *if it was agreeable to us.*⁶⁶ I persuaded them that I was a philosopher (221. e). I persuaded the judges that Abrocomas was a rascal. It is a hard thing (65) to conquer one's temper. He is too young⁶⁷ to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say (221. e) that you were master. We ought to defend the laws of the state. It is in our power⁶⁸ to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (*prep.*) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.

[■] μηδείς, as a *purpose* is expressed.

224. VOCABULARY 37.

PREPOSITION *ἐκ*.

Before a vowel *ἐκ* becomes *ἐξ* · it governs the *gen.* and means in general, *out of, forth from*. Hence, of *cause—in consequence of; from, for: also, of succession of time.*

Out of the city,	<i>ἐκ τῆς πόλεως.</i>
For this cause <i>or</i> reason.	<i>ἐκ ταύτης τῆς αἰτίας.</i>
This being the case, for this reason, therefore.	<i>ἐκ τούτου.</i>
After our former tears,	<i>ἐκ τῶν πρόσθετων δακρύων.</i>
Unexpectedly,	<i>ἐξ ἀπροσδοκήτου (ἀπροσδόκητος, unexpected).</i>

Exercise 42.

225. We are now laughing after our former tears. The men from (*out of*) the city are plotting against the king. He says that he is watching over the safety of all. The Grecian cavalry, unexpectedly charging the ranks of the Persians, conquer (them). It is sweet to laugh after troubles. The physician says that diseases are from Jupiter. This being the case, it seemed good to the generals to depart. The slave says that the pitcher is broken. He says that he is glad⁶ the citizens are rich. He says that he takes pleasure in sleeping. He said that the judge had an upper chamber, whenever he stayed in town. This being so, let every man provide for his own safety. I asked him how much he thought the geometer's possessions would fetch,⁷ if sold. I wonder at what has been done¹ by the general. It is not every man,⁸ that can bear unexpected (evils). This man has inflicted more damage upon the city than any other single person.⁹ Would that the physician had remained with (us)! Would that the physician were here! Would that the physician had been here!

R

§ 38. *The Infinitive continued.*

226. *Attraction* may take place (that is, the *predicate substantive* or *adjective* be in the *nominative*), when the infinitive is introduced by the article or *ῶστε*.

227. a) *πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαντοι εἰναι*, *they make self-interest the object of their lives, because they are lovers of themselves.*

b) *ἐκπέμπονται ἐπὶ τῷ ὁμοιοῦ τοῖς λειπομένοις εἰναι*, *they are sent out, on the understanding that they are to be equal (on an equal footing with those that are left behind.*

c) *οὐδεὶς τηλικοῦτος ἔστω παρὸς ὑμῖν ὕστε, τὸν τόμον παραβάθματος, μὴ δοῦναι δίκην, let no one be so powerful amongst you, as not to be punished if he transgresses the laws.*

228. VOCABULARY 38.

It is expedient or profitable,
Expediency, utility,

συμφέρει (dat.)
τὸ συμφέρον : (τὰ συμφέροντα,
what is expedient.)

To make self-interest the
object of one's life,
Self loving, a lover of self,
selfish,
Self-love, selfishness,
Transgress,

πρὸς τὸ συμφέρον ζῆν.

φίλαντος, ος, ον.

φιλαντία, ας, ἡ.
παραβαίνω (of a law, &c.,
to break).

So great, so powerful,
To be punished, suffer pun-
ishment,
Infinitely many, very ma-
ny, a vast number of,

τηλικοῦτος,-αύτη,-οῦτο.
δίκην διδόναι (gen. of thing,
dat. of person by whom).

μνησίοι, αι, α.

• *τοι* with *dat.* often marks a *condition*. 288.

◦ *βαίνω, βήσομαι, βέβηκα, ξέβην.* *βήσω* and *ξέβησα, trans.* (*ξέπην, βήθι,*
βαίην, βῶ, βῆσαι, βᾶς.)—*παραβαίνω* has also *perf. pass.* *παραβέβηκαι, αστ.*
παρεβάθην.

Ten thousand,	μισίοι.
Soldier,	στρατιώτης, ον, ὁ.
Country,	πατρίς, ἴδος, ἡ.
Treaty,	σπουδαί, ὡν (properly "libations").
Excessively,	ἄγαρ.
Excessive,	ὁ ἄγαρ.

PREPOSITION, ἀντί.

Governs *genitive*: signification, *instead of*; *in preference to*; (213. e); *equivalent to*.

Exercise 43.

229. Let us fly from excessive self-love. Let us pursue the honorable rather than the expedient. They choose war in preference to peace, because they have not tasted the evils of war. They undergo every toil, because they are ambitious. He says that a king is equivalent to very many soldiers. All men, *so to say*,⁴⁶ are lovers of self. If he were not ambitious, he would not endure this. I am come *on an understanding*, that I am to be on-an-equal-footing with the other citizens. Do not transgress the laws of your country. They bear every thing for the sake of being praised, because (*prep.*) they are excessively ambitious. Let us choose what is honorable in preference to what is expedient. *It is not right*, to make self-interest the object of one's life. It does not *belong* to a pious man, to fear death excessively. It is not every man that can⁴⁶ master self-love. I have not fallen in with Abrocomas for a long time. I love both the children of Abrocomas⁴ and those of Philip. Every body aims at becoming happy. It is profitable to men to be pious. If you do this, you shall be pun-

⁴ Properly a poetical *fem. adj.* agreeing with γῆ.

⁴ Nouns in *as* have the Doric gen. in *a* (for *ον*), when they are the names of *foreigners*, or of Doric Greeks of no celebrity; as Ἀβροκόμας, G. Ἀβροκόμα. (R.)

ished for your villainy. All the laws of the state, *so to say*,⁴⁶ were transgressed by this villain. He thinks that the treaty has been broken.

§ 39. *The Participle.*

230. A participle *assumes* an assertion; or rather states it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, we may do so; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctional adverb) of *time*, *cause*, *condition*, or *limitation*. Hence, *vice versa*—

231. *a. b. c. d)* Relative sentences, and sentences introduced by *when*, *after*, *if*, *since*, *because*, *although*, &c. may be translated into Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In translating from Greek into English, the proper *particle* to be used must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, "I visited my friend *νοσοῦτα*," may mean, '*who was ill*,' or '*because he was ill*,' or '*when he was ill*.'

232. *e)* The English *verbal* or *participial substantive* under the government of a preposition, may often be translated by a participle agreeing with the nominative case of the sentence.

233. *g)* A past participle may often be translated into English by a verb, connected with the principal verb by '*and*'.

Of course, *vice versa*, the first of two verbs connected by '*and*' may be translated into Greek by a past participle.

234. *a)* *γυνή τις χήρα ὅρνιν εἶχε καθ' ἐκάστην ἡμέραν ὁδὸν αὐτῇ τίκτονταν*, *a certain widow woman had a hen which laid her an egg every day.*

b) τὰ χρήματα ἀναλώσας ἀπήγξατο, when or after, he had spent *all his money*, *he hanged ed himself*.

c) χαλεπόν ἐστι λέγειν πρὸς τὴν γαστέρα, ὅτα οὐκ ἔχουσαν, *it is difficult to speak to the stomach, because it has no ears*.

d) γιγνώσκοντες ὅτι κακά ἔστιν, ὅμως ἐπιθυμοῦσιν αὐτῶν, though they know *that they are hurtful, they nevertheless desire them*.

e) λῃζόμενοι ζῶσιν, *they live by plundering*.

f) κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἀν σωφρονοῖ, *but if he gained the victory over pleasure and his desires, he would be temperate in an uncommon degree*.

g) λαβὼν, ἔφη, τοῦτον, μαστίγωσον, *take this fellow said he, and flog him. φίψας δὲ ποιήν πέτραν, τὸ κέρας αὐτῆς κατέβαξεν, but the shepherd threw a stone and broke her horn.*

235. VOCABULARY 39.

A widow,	χήρα, ας, ἡ.
To know,	γιγνώσκω. ^r
To consume, spend,	ἀναλίσκω (fut. ἀναλώσω, aor. ἀνάλωσα).
Stomach, belly,	γαστήρ, ἔρος, ἡ.
The future,	τὸ μέλλον.
To plunder,	λῃζόμαι.
Remarkably, in an uncommon degree,	διαφερόντως.
To scourge, flog,	μαστίγω.
To throw,	φίπτω.
Stone,	πέτρος, ου, ὁ (πέτρα, ας, η, in good authors, is a rock.)
Bare, uncovered,	ψηλός, ἡ, ὁν.

Participles with peculiar meanings.

At first, at the beginning, ἀρχόμενος, η, ον.

^r γιγνώσκω, γνῶσμαι, ἔγνωκα, ἔγνωσμαι, ἔγνων. (ἔγνων, γνῶθι, γνοτην, γνῶ, γνῶναι, γνοῦς.)

At last, τελευτῶν, ὥστε, ἦν.
 After some time, διαλίπεται χρόνον.
 With, (often translated by) ἔχων, ἔγων, φέρων, χρωμένος.

Exercise 44.

 OBS. Sentences in *Italics* are to be translated by participles.

236. I shall be happy, *if I know myself*. The judge himself shall be punished, *if he transgress the laws of the state*. The master himself *took the slave* and flogged him. He fled for refuge into the temple, *that⁷⁰ he might not be punished*. *Since you see this*, are you not without fear of death? *If you do what you ought*, you will be happy. That shameless (fellow) lives by flattering the rich. What impiety¹⁵⁰! He set off *with* ten thousand Hoplites. Cyrus was riding *with* his head uncovered. *Take the boy* and punish him. He has spent both his own money and his⁶ father's. It is not every man who can⁶⁶ be without fear of the future. *He threw a stone* and broke the eagle's head. He crossed the river, *though it was flowing with a full stream*. The wolf *was persuaded*, and went away. The physician, *with* much skill (art.), freed the boy from his disease. At last he went away. At first you spoke ill of every body. After some time I will be with you.

R

§ 40. *The Participle continued.*

237. a) The participle of the *future* is used to express a *purpose*.⁶

⁶ So διαλ. πολύν or δλίγον χρ.

⁷ Of course in choosing *which* may be used, we must consider whether the persons merely *had*, or *led*, or *brought*, or *used* the thing or person *with* *which* he performed the action.

⁸ The intention is spoken of in a less *certain way* by the addition of *ws.* *He had Cyrus arrested*, ὡς διοκενών.

238. b) Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where we should use the *infinitive mood, the participial substantive, or, 'that,' &c.*

238.* a) ἐγώ ἔρχομαι ὑμῖν ἐπικονρέγοντα, *I am coming to aid you.*

τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, *he who wrongs another should be taken before the judges to be punished (literally, one should take, &c.)*
τὸν δὲ τοῦτο ποιήσοντας ἔκπεμπει, *he sends out men to do this.*

b) γῆδειν τοὺς παῖδας θνητοὺς γεννήσας, *I knew that I had begotten mortal children (or, I knew that the children I had begotten were mortal).*

γνῶσθόμην αὐτῶν οἴομένων εἶναι σοφωτάτων, *I perceived that they thought themselves extremely wise.*

οὐνοίδα ἐμαντῷ σοφὸς ὡν (or σοδφῷ ὁντι), *I am conscious of being wise (or, that I am wise).*

οὐδέποτε μετεμέλησέ μοι σιγήσαντι, *I have never repented of having held my tongue.*

239. VOCABULARY 40.

To bring assistance, to aid, *ἐπικονρέω* (*dat.*) It may have *besides* an *accus.* of the thing : *ἐπικονρεῖν νόσῳ* to bear help against a disorder ; to *combat* it.)

Judge,

δικαστής, ^x *οὐ*, *ό*.

▼ See 214, h. : "but *οὐδέποτε*, like *nunquam*, is occasionally found with *past tenses* even in the best writers." (P.)

▼ *εἰ τῷ χειμῶνι ἐπεκόύρωνα.* (Xen.)

* The *δικαστής* decides in a court of justice according to *right* and *law* : the *κρίτης* in the other relations of life according to *equity* and his knowledge of human nature. (Pass.)

Beget,	γεννάω.
Dare, attempt,	τολμάω. ^a

Verbs that take the participle.

See,	όράω.
Learn, am aware,	μανθάνω. ^b
I repent,	μεταμέλει ^c μοι.
Make to cease, stop,	παύω.
Cease,	λήγω, παύομαι.
Am ashamed,	αἰσχύνομαι. ^d
Remember,	μέμνημαι.
Appear,	φαίνομαι. ^e
Am evident,	δῆλός είμι ^d = am evidently.
Know,	οἶδα (2 perf. of εἰδω).
Am conscious,	σύνοιδα ἐμαντεψ.
Rejoice,	χαίρω.
Perceive,	αἰσθάνομαι.

Exercise 45.

239.* I am ashamed of having flattered Xenocides. Remember that you are a man. He was conscious of acting unjustly. He rejoices in being praised, because he is ambitious. I have ceased to be a flatterer. I am conscious of fearing death. I am not ashamed of having conferred many benefits upon him. I know that I am mortal. I do not repent of having ravaged the whole country. I am conscious of wishing to destroy whatever I may take (*shall have taken*^e). He is evidently doing disgraceful things. He evidently cannot either speak well of his friends or treat them well. Cyrus knew that the son he had begotten, was mortal

^a Of things requiring courage. It has also the meaning of *sustene*, *to bear* to do so and so.

^b μανθάνω, μαθήσομαι, μεμάθηκα. ἔμαθον.

^c μετα-μέλει, μετα-μελήσει, &c.

^d αἰσχύνομαι ποιεῖν = I am ashamed to do it: αἰσχύνομαι ποιῶν οτι οι οι σατ, I am ashamed of *doing*, or *having done* it.

^e ἂν φαίνομαι δίδικῶν, if it should appear that I have acted unjustly.

^d δῆλός ἐστιν δινάμενος, he is evidently vexed.

^e 91, e.

(238* *b*). I will put a stop to his inflicting damage on the city. I knew that the children he begot were mortal. Do not cease to love your mother. Know that you shall be punished for your injustice. The physician is here to (*p*)¹ combat the boy's disease. Take the villain before the judges to be punished. They will evidently attempt this. I knew that he had done more service to the state than any other single person.² I will send out men to (*p*) inflict damage on the city.

§ 41. *The Participle continued ; τυγχάνω, λαυθάρω, φθάρω.*

240. *Φθάνω*³ (*come or get before*) and *λαυθάρω*⁴ (*am concealed*) are generally rendered by *adverbs* ; the participle that accompanies them must then be turned into a *verb*.

241. The participle *λαυθάρων* or *λαθών* may be rendered *secretly, without being observed, seen, &c.* Hence *λαθεν εἰσελθών* is nearly equivalent to *εἰσῆλθεν λαθών*, but gives more prominence to the notion of *secrecy*.

242. a) ὁ *Κῦρος*, ὡς τε¹ παῖς ὡν, *ἡδετο τοῖς τοιούτοις*,
Cyrus, as being a boy, was pleased with such things.

b) *ἔτηχον παρόντες*, *they happened to be present.*
τυγχάνει ὡν, *he happens to be (or simply, is.)*

c) *λαυθάρω τι ποιῶν*, 1) *am concealed from myself doing it = do it without knowing it ; unconsciously, unknown to myself.*

¹ A (*p*) after the first word of a clause shows that it is to be turned into a *participial clause*, as explained in the two preceding sections.

² *φθάνω, φθίσομαι, ἔφθάκα. ἔφθασα, ἔφθην. Fut. φθάσω in later writers. (ἔφθην—φθαίνω, φῶ, φθῆναι, φθάς.) ἔφθην is the older aorist : but ἔφθασα is used once even by Thuc., and from Xenophon downwards is the more common form. (B.)*

³ *λαυθάνω, λήσω, λεληθε. ἔλαθον. (See 156.)*

⁴ *Often ἔτε ἔτε. (See 371.)*

2) am concealed from *others* doing it —
do it *without being observed*; *secretly*;
without being seen or *discovered*.

d) ἐφθηρ ἀντοὺς ἀφικόμενος, *I arrived before them.* ἐφθηρ ἀφικόμενος, ^k *I arrived first.*
e) οὐκ ἀν φθάνοις ποιῶν τοῦτο, *you cannot do this too soon.*
f) οὐχ ἀν φθάνοις ποιῶν τοῦτο; *won't you do this directly?* = do it directly.
g) λέγε φθάσας, *speak quickly*; *at once.*
ἀν σας, *run immediately.*

243. VOCABULARY 41.

PREPOSITION *ἀπό*.

Signification, *from*; governs the *genit.*

To fight <i>on horseback</i> ,	ἀφ' ἵππων.
To have done supper,	ἀπὸ δείπνου γένεσθαι.
To do a thing of them- selves,	ἀφ' ἑαυτῶν.
At the suggestion of others,	ἀφ' ἀνθρῶν ἐτέρων.
Openly,	ἀπὸ τοῦ προφανοῦς (from adj. <i>προφανῆς</i>).

PREPOSITION *πρό*.

Signification, *before* (of time, place and preference), *in behalf of*, *for*: governs *genit.*

For (= in behalf of) the king,	πρὸ τοῦ βασιλέως.
To value very highly, to attach great importance to,	πρὸ πολλοῦ ποιεῖσθαι (to value before, i. e. more than, much. See 282).
To choose war <i>before</i> , in preference to, <i>peace</i> .	πρὸ εἰρήνης (for which ἀντί ¹ is used in 213, e).

^k *ικτόμας* (commonly *ἀφικνέματις*), *ἴξομας*, *ἴγμας*. *ἰκέμην.*

¹ From *ἀντέιν* or *ἀντέτιν*, *to accomplish*.

Exercise 46.

244. The physician happened to be present. You cannot punish the boy too soon (242. e). The enemy arrived at^m the city before us. Go away immediately (242. g). Won't you go away directly (242. f)? If you do this before our enemies (do it), we have conquered. If you do this before me, I am undone. If we arrive at the city before them, all will be well. The slave broke the pitcher *without being discovered*. The Scythians fought on horseback. The father went in to the general *without being observed*. These Hoplites were drawn up before the king himself. He is too sensible^o to choose war before peace. He has done supper. Speak at once (242. g), if it is agreeable^o to those who are present. To incur danger in behalf of the state is honorable. It is the part of a good man to incur dangers himself for his friends. He did this at the suggestion of other persons. I should never have done this of myself. If Xenoclides had not been their general, they would never have dared to commence a war openly. Men enact laws, *thatⁿ* they may not be injured. *Having done supper*, they practised equestrian exercises.

§ 42. *The Genitive Absolute, &c.*

245. a) The case *absolute* is in Greek the genitive: it marks the *time*, or generally any such relation to the principal sentence, as we should express by *when, after, since, as, because, though, if, &c.*

246. b. c) The participles of impersonal verbs are put absolutely in the *nominative*; of course without a noun, and in the neuter gender.

^m *εἰσιν*, if they went *into* it.

247. *d)* When the time relates to a *person*, *ἐνί* is generally expressed.

248. *e)* When a *motive* is attributed to *another person*, the particle *ώς* is generally used with the *gen.* or *acc.* absolute.

249 *a)* ἐμοῦ καθεύδοντος, whilst *I was asleep.* τούτων
οὗτος ἔχόντων, *this being the case*; or, *as
this is the case.*

b) διὰ τί μέρεις, ἐξὸν ἀπιέναι; *why do you remain*, when you are at liberty *to go away?*

c) So δέον ἀπιέναι, when, whereas, &c. you ought to *go away*. δόξαν ἡμῖν ἀπιέναι, when we have determined *to go away*. Also δόξαν ταῦτα, *this being determined.*

d) ἐπὶ Κύρου βασιλεύοντος, *in the reign of Cyrus.*

e) ἐσιώπα ὡς πάντας εἰδότας (or πάντων εἰδότων), *he held his tongue, as supposing that all knew.*

250. VOCABULARY 42.

Words used in Nomin. Absolute.

When *or* whereas it was said *or* told,

εἰρημένον.

It being disgraceful, possible, impossible, plain *or* evident,

αἰσχρὸν—δυνατὸν—ἀδύνατον
—δῆλον ὅν.

There being an opportunity, when I may *or* might,

παρόν.

It being fit *or* incumbent,

προσῆκον. προσήκει (dat.) it belongs to. οἱ προσῆκοντες, those that *belong to us* = *relations*.

When, whereas one ought, δέον.

• So δοκοῦν, δεδογμένον.

◦ Also δέξαντος τούτου, δοξάντων τούτων, and δέξαντα ταῦτα.

¶ ξεστι, ξενεστι, πάρεστι, ξεστι, &c. πάρρειν, all signify, *one can or may*: but ξεστι relates to *physical possibility* (*it is possible*): ξεστι to *moral possibility* (*it is allowed*): ξεστι and πάρεστι stand between these two meanings, without being confined to either of them; the latter implying also the notion of *facility*. (B.)

As far at least as this is concerned, as far as depends on this, *τούτον γε ἐνέκα.*

For the sake of,

χάριν (with *gen.* = *proper* ; but *χάριν εἰμίν*, *for my sake*).

After the manner of a dog, like a dog,

κυνὸς δίκην.

Without,

ἄρεν (*gen.*)

For any thing the other heavenly bodies could do *ἐνέκα τῶν ἑτέρων ἀστρων.* to prevent it,

Exercise 47.

251. Without you I should have perished *for any thing my other friends could have done to prevent it.* Why do you remain, *when we have determined* to succour our friends? Why do you hold your tongue, *whereas you ought to speak?* Why do you remain, *now that you have an opportunity* to depart? He asked the boy, why he remained, when it was his duty to depart. Though they were told† to be present, they are not come. If it is agreeable to you,“ we will go away. I hope that we shall thus arrive before” the Persians. He had the same upper-chamber, whenever he wished. The slave told me, that the physicians were come (*p.*) *to combat* the boy’s disorder. If you act unjustly towards your slaves, know[“] that you will be punished by the gods. I knew that all the rest of the country had been ravaged by the Persians. Why did you choose war, *when you might* have chosen peace? He told me that all were permitted to go in to the general, whenever he was at leisure.

† *It being told.*

Exercise 48.

252. Cyrus *evidently*⁷⁸ desired to be praised. I perceived that he wished to disobey the laws of his country. O boy, cease to do this, since (*p*) it is disgraceful to despise your father. The boy went *secretly* (241) into his father's house. But this being determined, we cannot set out too soon.⁷⁷ The master, *as* being a fool, was deceived by his slave. Do not practise many arts, *since it is impossible* to do every thing well. Let us not despise our relations. As far as money is concerned, you will rule over all the Greeks. Know that you will get off well, as far at least as ~~this~~ is concerned. He told me that, if any man was well suited to govern men, it was Cyrus.⁷⁹ The physician told me, that he had come for my sake. This animal runs like a dog. This being the case, I will go away at once. All men, *so to say*, desire what is absent. It is the part of a senseless man, to hold cheap what is present, from the desire of what is absent. He said nothing himself, *as supposing*⁷⁸ that all felt grateful to Xenoclydes.

§ 43. *The Relative.*

253. *a. b. c)* The relative is often used to introduce a *cause, ground, motive, or design* of what is stated.

Obs. 1. When it expresses a *cause* or *ground* it takes the *indic.*; when it expresses a *purpose* (as in 258. *c*), the *fut. indic.* [or the *sub-junctive*!].

Obs. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. (B.)

⁷⁸ 'Conjunctivus cum pronominibus adverbiiis relativis consociatus nonnisi in veterum epicorum sermone *fini indicando* inservit.' (Herm. ad OEd. Col. 190. So Krüger, Lachmann, &c.) Some MSS. read *επως* in the passage of Thucydides, 258. *c*.

Oss. 3. *ὅδε* is not used as a *mere* antecedent to the relative, but *οὗτος*, which is not so strongly demonstrative.

254. *d)* The antecedent is often expressed in the relative clause, and omitted in the principal clause.

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

255. *e)* The relative is often made to agree in *case* with the antecedent in the principal clause.

This is called *Attraction of the Relative*: it seldom takes place except where the relative should regularly stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as *οὗτος*, *ικεῖνος*).

256. *g)* When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause.

257. *g)* The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man, thing, &c.* as in 258. *g*, ex. 2), or has been before mentioned, as in 258. *h.*

In (258. *h*) the *rel.* seems under the government of a preposition belonging to the other clause. As in English sometimes,—“she would have the head of *whosoever* advised it.”

258. *a)* θαυμαστὸν ποιεῖς ὁς ἡμῖν οὐδὲν δίδως, *you act strangely in giving us nothing.*

b) ἐμακάριζον τὴν μητέρα, οἵων τέκνων ἔκινοντε, *they pronounced the mother happy in having such children.* (Here *οἵων* = *οἵ τοιούτων*.)

c) ἡ ναῦς προεβεῖς ἀγει, οἴπερ τὰ σφέτερα φράσωσι, *the ship is bringing ambassadors to make (or, that they may make) their own statement.*

δπλα κτῶνται, οἵς ἀμυνοῦνται τοὺς ἀδικοῦντας, *they are procuring arms to defend themselves with against those who injure them (or, with which to repel or punish those who injure them).*

* More probably, *φράσσωσιν.* (Krüger.)

d) οὗτός ἐστιν, ὃν εἶδες ἄνδρα, { *This is the man*
 ὃν εἶδες ἄνδρα, οὗτός ἐστιν, } *you saw.*

ATTRACTION OF RELATIVE.

e) μεταδίδως αὐτῷ τοῦ σίτου, οὗ περ αὐτὸς ἔχεις,
you give him a portion of the food which
you have yourself.

f) τῷ ἡγεμόνι πιστεύσομεν φῶν Κῦρος δῶ, *we will*
confide in any general whom Cyrus may
give us (for ὃν ἄντι).

g) ἀπολαύων ὡν ἔχω ἀγαθῶν, *I enjoy the good*
things I possess. μεμνημένος ὡν ἔπραξε,
remembering what he had done.

h) μετεπέμπετο ἄλλο στρατεύμα, πρὸς φῶν πρόσθεν
εἶχε, he sent for another army, in ad-
dition to the one he had before.

259. VOCABULARY 43.

Surprising, strange,	θαυμαστός, ἡ, or.
To act strangely,	θαυμαστὸν ποιεῖν.
Corn, (food for man in general,)	σῖτος.*
Ambassador,	πρέσβυς, εως, δ.
To send for,	μεταπέμπομαι.
To enjoy,	ἀπολαύω.*

PREPOSITIONS ἐν, ἀνά, εἰς.

ἐν = *in*, answer to *where?*—governs *dat.*

ἀνά = *(properly) up : in, on, through* (of a large space of time)—governs *accus.*

εἰς = *into, towards, against, in reference to*—governs *accus.*

* *Dederit.*

† See 94.

■ This verb (which is probably from the same root as λαβεῖν. P.) is properly to receive from; to receive whether *advantage* or *disadvantage* from any thing. So that (like our, *to reap the fruits of*) it is used in both a good and a bad sense.

▼ *Plur.* often σῖτα in Att. Greek, which is also found in Herodotus.

■ ἀπολαύω, ἀπολαύσομαι. *Imp.* ἀπέλαύνων, *aor.* ἀπέλαυσα, though no simple verb is found. ἀπῆλαυνων, ἀπῆλαυσα are later forms.

The first of all,	ἐν τοῖς πρῶτος.*
It depends upon you,	ἐν σοὶ ἔστι.
Through the whole country,	ἀνὰ πᾶσαν γῆν.
Through the whole day,	ἀνὰ πᾶσαν τὸν ἡμέραν.
Every day,	ἀνὰ πᾶσαν ἡμέραν.
Every year,	ἀνὰ πᾶν ἔτος.
By fives, or <i>five and five</i> ,	εἰς διδασκάλον φοιτᾶν, (οἰ- κίαν understood).
To attend a master,	εἰς διδασκάλον πέμπειν.
To send (a boy) to a mas- ter,	

Exercise 49.

260. I pity the mother for having been deprived of such a daughter (258. *b*). I will give him some of the wine *which* I have. He sent for more wine in addition to what he had drunk already (258. *h*). This is the hare you saw (258. *d*). You act strangely in speaking ill even of your friends. He knew that I should enjoy the good things I possess (258. *g*). Receive the good things you desire (258. *g*). I have a stick *to beat* you *with* (258. *c*). The Hoplites arrived *first of all*. All these things depend on you. They harassed us all the day, so that (211) the Hoplites could not march. They went into the city by fives. Those who had plotted against the king entered (*went into*) the city by threes *without being observed*.⁷⁶ Say *quickly*, what your opinion is (*what seems good to you*). I, for my part, would choose peace in preference to all that I possess. I knew that (*p*) the citizens *would choose*⁷⁷ peace in preference to war. Why do you wait, *when it is your duty* to succour your friend? The Athenians used to do this every year. They are not aware that (*p*) they

* This phrase is elliptical: *ἐν τοῖς πρῶτοι παρῆσαν=ἐν τοῖς παροῦσιν παρῆσαν*. Thuc. uses *ἐν τοῖς* even with a *fem.* superlative. (See iii. 81.)

⁷⁶ Properly, *to go frequently into his house*.

are despised⁷⁴ by every body. They do this, *not only* every year, *but also* every day. I admire your lilies, but not⁵ your brother's. The boy attends no master. We send our boys to masters.

Exercise 50.

261. I repented of having flogged⁷⁴ the slave. I indeed eat that I may live, but others live that they may eat. Socrates said, that he indeed ate that he might live, but that others lived that they might eat. The beauty of the city was admired by all who were there.¹ He said that if the citizens obeyed the laws of the state, they would prosper (102). I wonder at the water being turned into wine. The widow *would have died*⁷⁷ but *for*⁷⁸ her hen, which (p) laid her an egg every day. The beauty of the boy was admired by Socrates himself. The Persian cavalry unexpectedly charged the ranks of the Greeks. He says that he (219) has a pain in his head. I perceived that he rejoiced⁷⁴ in the wealth of the citizens.⁵ I am ashamed of being glad⁷⁴ that my daughter is beautiful.⁵ He is *evidently*⁷⁹ vexed at the misdeeds of his brothers. Henceforth let us despise nobody. The judge told me that we must persuade (120. c) the citizens. Would that you had done what you ought! Would that you would do what you ought! I am at a loss what to do (98).

§ 44. *The Relative continued.*

262. a) When the relative, with such a verb as *to be*, *call*, *believe*, &c. stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than its proper antecedent.

* οὐ should stand last: it then takes an accent (οὐ̄).

263. b) *ἴστιν-οῖς* = *ἴστιν*, *some*, and may be declined throughout:—

- N. *ἴστιν οῖ*, *ἴστιν αῖ*, *ἴστιν ἡ*.
- G. *ἴστιν ὅν*.
- D. *ἴστιν οἰς*, *ἴστιν αἰς*, *ἴστιν οἷς*, &c.

264. c) In the same way *ἴστιν ὅτε* = *sometimes*; *ἴστιν ὅπου*, *somewhere*, &c.

265. d) So also *ἴστιν* with *ὅστις* is used as an interrogative.

266. e) *ἐφ' ϕ* or *ϕτε* is, 'on condition that,' with the *future indic.* or the *infin.*

The relative in this construction answers to the demonstrative *τινὶ τούτῳ*: which, or *τινὶ τούτῳ*, is not unfrequently expressed.

267. g) *ἀρθ' ὡς*, *because, for* (= *ἀρτὶ τούτον ὅτι*).

It may, however, be used in its proper meaning: 'in return for those things which,' &c.

268. h) *εἴ τις*^b does not express any *doubt* as to whether there *was any*, but is used as equivalent to *ὅστις*, *whosoever, whatsoever* (= *all that*).

269. a) *φόβος*, *ἥν αἰδῶ καλοῦμεν*, *the fear which we call bashfulness*.

b) *ἀπὸ τῶν ἐν Σικελίᾳ πόλεων* *ἴστιν ὡς*, *from some of the cities in Sicily*.

c) *οὗσπερ εἰδον* *ἴστιν ὅπον*, *whom I saw somewhere*.

d) *ἴστιν οὐστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ*; *are there any persons whom you have admired for their wisdom?*

e) *λεῖξω σοι*, *ἐφ' ϕ τε σιγήσει*, *I will tell you, on condition that you will hold your tongue*.

f) *ὑρέθησαν ἐφ' ϕ τε συγγράψαι τόμονς*, *they were chosen on the condition that they should draw up laws* (i. e. *to draw up laws*).

^a For 'sunt qui dicant' the Greeks said, *ἴστιν οῖ λέγοντας*, or *εἰσιν οἱ λέγοντες*, or *εἰσιν οἱ λέγονται*. Examples of the last construction are not uncommon. (Kr.)

^b *τις* *indef.* has *gen.* *τον*, *dat.* *τῷ* (both *enclitic*), for *τινός*, *τινί*. So *ἴστις* has *ὅτον*, *ὅτῳ*.

g) χάριν σοι οἴδα ἀνθ' ὡν ἡλθες, *I feel thankful to you for coming.*

h) ἐφθειρον εἴ τι χρήσιμον ἦν, *they destroyed every thing of value.*

270. VOCABULARY 44.

To be banished,	φεύγειν. ^a
To return from banishment,	κατέρχομαι, κατέειμι.
To wound,	τιτρώσκω. ^b
Some,	ἴστιν οἱ.
Somewhere,	ἴστιν ὅπου.
Sometimes,	ἴστιν ὅτε.
Hold my tongue,	σιγάω. ^c

PREPOSITION διά.

Governs *accus.* and *genitive.*

Signification : (with *gen.*, 'through,' of space of time; and of *means*.)

" (with *accus.*) 'on account of,' also, *through*, of a cause.

On your account,	διὰ σέν.
After a long time,	διὰ πολλοῦ χρόνου: also, διὰ χρόνου, <i>after some time.</i>
Every five years,	διὰ πέντε ετῶν. ^d
To pity,	διὶ οἴκτον ἔχειν.
To be angry with,	διὶ ὄργης ἔχειν.
To be at enmity with,	διὶ ἔχθρας γίγνεσθαι τινι. ^e
At a little, at a great distance,	διὶ ὀλίγον, διὰ πολλοῦ.
To have in one's hand,	διὰ χειρὸς ἔχειν.

^a φεύγειν is used for φυγεῖν, *to be in banishment.* (Heindorf.)

^b τιτρώσκω, τρώσω, &c.

^c *Fut.* generally, σιγήσομαι. It cannot, like σιωπάω, take *accus.* of thing.

^d Also διὰ πέμπτον ἔτους and διὰ πέμπτων ἔτων.

^e So διὰ φιλίας οἴναι τινι. (Xen. Anab. iii. 8.)

Exercise 51.

271. I deem you happy in having received²⁰ such good things. Most men *evidently desire*²¹ the good things which their neighbours possess. I will go away *on condition that* the physician shall stay. *Some* of them were wounded by the enemy. I will tell you, on condition that the others shall hold their tongue. Is there *any* person *whom* (269. *d*) you have praised for²² his forwardness? I will endeavour to do this so that (211) even you shall praise¹ me. I *would choose* liberty before all the good things I possess (258. *g*). He chose war, *when he might* have peace. Xeno-clides was chosen general, *with three others*.²³ I rejoice to have been elected²⁴ general by the Athenians. Why am I wretched, *when I may* become happy? I am at enmity with Abrocomas. He was banished through the Athenians. I rejoice in seeing you²⁴ after some time. Know that it is through the gods^k that you are doing well. Know that it is through me that you have returned from banishment. The physician is come on your account. They do this every five years. The boy pursues the dog with (*having*) a stick in his hand.

17. *Exercise 51.*

§ 45. οὐδὲ σὺ ἀνήρ.

272. The relative adjectives, *οὐδες*, *οὐσος*, *ἥλικος*, &c. suffer *attraction* not only in the accusative, but also in the nominative, when the verb *εἰμι* with an express

^h *Gen.*—*αινέω* takes *acc.* of person, *gen.* of thing.

ⁱ *Infin. pres.*

^k i. e. *know, doing well* (nom. partic.) *through the gods*. The other sentences of this kind (*having 'it is' followed by 'that'*) are to be turned in the same way.

subject stands in the relative sentence; as, ἔραμαι οἴον σοῦ ἀνδρός, for ἔραμαι ἀνδρὸς τοιούτον οἶος σὺ εἶ.

OBS. 1. This attraction consists in the omission of the demonstrative adjective in the gen., dat., or accus., and then putting the relative adj., by attraction, in the case of the preceding substant. The verb of the relative sentence (*εἰμί*) is also omitted, and the subject of the relat. sentence agrees with the attracted relative.

OBS. 2. In this construction, ὅσος follows such words as θαυμαστός, πλεῖστος, ἀφθονος: and ὡς the adverbs θαυμασίως, θαυμαστῶς, &c.

273. a) G. ἔραμαι οἴον σοῦ ἀνδρός, *I love such a man as you.*

D. χαρίζομαι οἴφ σοὶ ἀνδρὶ, *I gratify such a man as you.*

A. ἐπαιρῶ οἰον σὲ ἀνδρα, *I praise such a man as you.*

b) N. ὁ οἶος σὺ¹ (ἀνήρ), *such a man as you.*

G. τοῦ οἴον σοῦ (ἀνδρός), *of such a man as you, &c. &c.*

c) θαυμαστὸν ὅσον προγράφησε, *he made astonishing progress.*

d) θαυμασίως ὡς ἀθλιος γέγονε, *he has become surprisingly miserable.*

274. VOCABULARY 45.

To love,	ἔρασθαι. ^m
To gratify,	χαρίζομαι.
Advance, make progress,	προχωρέω.
To leap,	ἄλλομαι. ⁿ
To throw,	βίπτω.
The truth,	τὸ ἀληθές (ἀληθής, true; ἀληθεία, truth).

¹ πέρ is often added: οἱ οἴοι πέρ δμεῖς ἀνδρες.

^m ἔραω, poet. ἔραμαι, ἔρασθομαι, ἔράσθην (gen.) love. (See Index.)
Pres. pass. ἔρωμαι, (ἔρασθαι, ἔρώμενος), to be loved.

ⁿ ἄλλομαι, ἄλονμαι. Aor. 1. ἄλάμην with ἀ in the moods, aor. 2. ἄλόμην with ἀ. Aor. 1. should probably be preferred for indic. and part.; aor. 2. for optat. and infin. (B.) Hermann rejects the indic. and imper. of aor. 2.

True happiness, .	ἡ ὡς ἀληθῶς εὐδαιμονία.
To dwell,	οἰκέω.
Miserable, wretched.	ἄθλιος, α, οη.

PREPOSITION, *xatá*.

Properly *xarā* signifies a motion from a higher place downwards: and governs the *genit.* and *accus.*

With *genit.* it means, *down from*, *down*, *under*; but more commonly *against*, with verbs of *speaking*, *thinking*, &c.

With *accus.* it means, *at, by, near, during*, in an indefinite way; also, *according to*, and with the distributive sense of our 'by' (*by twos, &c.*)

According to reason, κατὰ λόγον (also with gen. "in proportion to").

During, in, or at the time of the disease, *κατὰ τὴν νόσον.*

In villages, κατὰ κώμας (*vicatim*).

Two by two, κατὰ δύο.

In all respects, *κατὰ πάντα*

Sensual pleasures, *ai katà tò σ*

According to Plato, *χαρὰ Πλάτωνα.*

According to Plate, www.astro.wisc.edu/~hawley/plate.html

Exercise 52.

275. They cling to sensual pleasures, because¹¹ they have never tasted true happiness. They are too wise¹² to cling to sensual pleasures. (Men) gladly gratify *such a man as you are*. I would gladly gratify *such men as you*. They leapt down from the wall. Do you wish (98) that I should speak the truth against my friend? The boy is like his father in every respect. This is (65) hard, and for men like us impossible. The king loved such men as you are. The boy has made astonishing progress. He said that he would¹³ very gladly gratify a man like you. Men like you always speak well of the good. A man like you is praised by every body. I would rather see men like you, than the king of the Persians himself. He has become very

wretched, *unknown to himself*.⁴⁶ I cannot gratify a man like you *too soon*.⁴⁷ Will you not gratify a man like me *directly*?⁴⁷ Sophroniscus, as being selfish, obliged nobody, *willingly at least*.⁴⁸ All men, *so to say*,⁴⁹ like to oblige such men as you. All men, so to say, rejoice in praising⁵⁰ such a man as you are. These things happened *in the time* of the disease. I know that they dwell⁵¹ in villages. The eagle has wings *in proportion to* its body. To live according to reason is a different thing (from living⁵²) according to passion. I will tell you *on condition* that you (will) send your boy to some master (259).

§ 46. οὐδεὶς ὅστις οὐ.

276. In *οὐδεὶς ὅστις οὐ* (*nemo non*) the declinable words are put under the immediate government of the verb.

Kühner calls this *inverted attraction*, because the noun (or word representing it) conforms to the relative, not the relative to the noun.

Sometimes adverbs are affected by this kind of attraction: *βῆται καὶ θετού, θθετού περί ήκει* (for *καὶ σε*).

277. N. οὐδεὶς ὅστις οὐκ ἀν ταῦτα ποιήσειεν.

G. οὐδενὸς ὅτου οὐ κατεγέλασεν.

D. οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο.

A. οὐδένα δύντινα οὐ κατέκλαυσε.

There is no one who *would not do this*.

There was no one whom *he did not laugh at*.

There was no one whom *he did not answer*.

There was no one whom *he did not weep for*.

278. VOCABULARY 46.

To laugh at, καταγέλαω.

• The *art.* must be expressed, though the *infin.* is to be omitted.

¶ γελάω, -ασομαι, but ιγέλασα. Short a.

To answer,	ἀποκριγομαι. ⁴
To weep for,	κατακλαιω.
Especially,	ἄλλως τε και (both other- wise and also).
There is nothing like hear- ing,	οὐδὲν οἷον ἀκοῦσαι.
As fast as they could,	ὡς τάχονς εἶχον. ⁵
The agricultural popula- tion,	οἱ ἀμφὶ γῆν ἔχοντες.

Exercise 53.

279. There is no one who would not weep for *such men as you*.⁶⁵ There is nobody whom he does not despise. There is no one whom he does not hold cheap. There is no one whom they do not gladly oblige. There was none of those present whom he had not plotted against. I act strangely *in not gratifying*⁷⁰ a man like you.⁶⁵ I know that *I shall love*⁷⁴ a man like you. I am ashamed of *having plotted*⁷⁴ against a man like you. He *evidently wished*⁷³ to oblige such men as you. That *is* a hard thing, and for a man like me at least, impossible. To live according to reason is unpleasant (*not pleasant*) to most persons, *especially* (when they are) young. *There is nothing like hearing* the ambassadors themselves. The agricultural population are doing well. They pursued the dog *as fast as they could*.

⁴ Aor. 1. *ἀποκριθῆναι* is *passive*, from *ἀποκρίνω* (*secerno*), except in *late* writers, who use it for *ἀποκρίνασθαι*. (B.)

⁵ Gen. of *τάχος*.

⁶ Put the *partic.* after the *negatives*. Οὐδενός δρου οὐ κάντων δι τόπων καθ' ἡλικίαν πατήρ εἶην. (Plato, *Protag.* 317. c.)

⁷ οἴω γε ἔμοι.

§ 47. οἶος. δέω. μέλλω.

280. *a. b)* *οἶος* with the infinitive implies great *fitness* or *ability* in a thing: *τέ* is usually joined with *οἶος* in this signification; as *οἶος τε εἰμὶ ποιεῖν*, *I am the man, the fittest one* to do it, *I am able to do it, can do it*. Without the infinitive, with neuter, *οἶος* denotes *possibility*.

281. *c. d)* *δέω* with *ὅλιγον*, *πολλοῦ*, &c. is used both personally and impersonally, in the meaning of *I want but little of*, *am far from doing*, &c.: impers. *πολλοῦ δεῖ*, *there wants much, far from it*; *ὅλιγον δεῖ*, *there wants little, all but*, &c. Sometimes *δεῖν* is omitted with *ὅλιγον*, &c.

282. *e. f)* *μέλλω* is followed by an *infin.* of the *future, present, or aorist*.

Obs. The *future infin.* is the *most*, the *aorist* the *least common*.^a (P.)

283. *a)* *οἶος τέ εἰμι*, *I am able* (i. e. *am such as to do a thing*). *οἶος τέ εστι*, *it is possible*.

b) *οἱ πρόσθετοι ὀδόντες οἶοι τέμνειν εἰσίν*, *our front teeth are adapted for cutting*.

οὐ γὰρ ἦρ οἶος ἀπὸ παντὸς κερδαίνειν, *he was not of a character to do any thing whatever for the sake of gain*.

^a There is a large class of verbs the object of which, expressed by an *infinitive*, relates to *future* time, and *may*, therefore, be in the *future*, though it often is in the *pres.* or *aor.* "The *present* is preferred when either the *certain definite occurrence* of the action is to be marked, or its *immediate commencement* from the time the words are uttered." (K.) Buttmann properly observes, that a distinction should be made between verbs whose object is *necessarily future* (e. g. *hope, promise, expect*) and those where the object is not necessarily future (e. g. *say, think, &c.*): with the latter the *pres.* or *aor.* might be misunderstood; with the former, not. But the MSS. often agree in giving the *pres.* or *aor.* (with reference to *future* time) after such verbs. (B. ad *Plat. Crit.* 14. 3.)

^v Or, *was not a man to, &c.*

c) ὁ λίγον δέω δακρύσαι, *I could almost cry; or am near crying.*

ὁ λίγον δεῖ, ἐδάκρυσα, *I was near crying.*

ὁ λίγον πάντες, nearly all (δεῖς omitted).
τοῦτο γάρ πολλοῦ δεῖται εἶποι τις ἄττα, for a man would not assert that, far from it.

d) δυοῖν δέοντα εἶκοσι, eighteen.

e) μέλλω γράψειν, γράψειν, γράψαι, *I am going to write.*

f) εἰ μίλλει φιλόσοφος γενέσθαι, if he is to become a philosopher.

283*. VOCABULARY 47.

Cry, shed tears,	δακρύω.
I am far from,	πολλοῦ δέω.
Nearly, almost,	ὅλιγον δεῖ (used as an adverbial phrase; or ὅλιγον only).
Far from it,	πολλοῦ δεῖν.
Am going to,	μέλλω (also, <i>am likely to</i> , and <i>am to</i> , &c.)
To gain,	κερδαίνω.
Gain,	κέρδος, εος, τό.
Stove,	κάμηνος, σν, η.
Mostly,	τὰ πολλά.
Front (adject.),	ὁ πρόσθεν.

PREPOSITIONS, ἀμφί, περί.

Govern *genit.*, *dative*, and *accus.*

Signification: ἀμφὶ or περὶ τότε, 'about,' in answer to both *where?* and *whither?* ἀμφὶ or περὶ τι or τινὰ ἔχειν or εἰται is, *to belong to*,* *to be*, or *be employed about*.

* The construction δοῦιν δέοντα has disappeared, under the influence of modern criticism, from the works of the great writers, with the single exception of *Xen. Hell.* i. 1, 5: ἐπιστέλει δοῦιν δέοντα εἰσειν, where δέοντα is undoubtedly the proper reading. (Krüger.)

z εἰ δημψὶ (or περὶ) 'Avros, Anytus and his followers or party: a phrase employed by Attic writers, when they chiefly allude to *only one individual*; leaving it at the same time, for some reason, undecided and in the dark, whether they mean that individual alone, or others besides. (B.)

περὶ τῷ denotes *care about*: it follows verbs of fearing (δεῖναι), *being at ease about* (θαρρεῖν), &c. ἀμφὶ and (more commonly) περὶ τοῦ are *of, about (de)* as in 'to talk about.' Also, φοβεῖσθαι, φιλονεικεῖν (*to contend*) περὶ τιος. περὶ πολλοῦ ποιεῖσθαι or ἡγεῖσθαι, *to value highly, to make a great point of, or attach great importance to.*

Exercise 54.

284. He asked whether this was possible. We cut with our front teeth. He told me that his father had the tooth-ache in one of his front teeth. He has large¹² front teeth. He was not of a character to fear death. He says that he does not choose to go in to the general, since (*p*) he is not at leisure. The Athenians sailed with (*part.*) nineteen ships. It is not possible that one man *should ever do*³⁷ all this. You will not escape from (86*. *b*) death. He is mostly about the stove. Do not think that I do this from insolence. Young men are of a character to desire many things. *Nearly* all (of them) wish to entrust the arbitration to Socrates. They will be entrusted with this⁴¹ by nearly all (of them). I am far from desiring all that you have. He fears the same things *that we do* (182). He says that he (219) is without fear of death. He says that the mother is afraid about her daughter. The agricultural population are doing well. I asked the general, whether he was going to march against the king. He says that *he* has been entrusted with this.⁴¹

⁷ So περὶ πλείονος, πλείστου, &c. περὶ μικροῦ. (See 243.)

⁸ Ιχω.

§ 48. ὅπως. οὐ μή.

285. a. b) ὅπως,^a when it refers to the *future*, has either the *subj.* or the *future indic.*,^f and retains them even in connection with *past* time, when the *optative* might have been expected (69).

286. c. d) The verb on which the sentence with ὅπως depends is often omitted.

REM. This construction is equivalent to an *energetic imperative*: —*δρα* or *δράτε* may be supplied.

287. οὐ μή,^b with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial*.

REM. 1. This construction is probably *elliptical*: οὐ (δέος ἔστι) μή . . . &c.

With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the *future*, a *denial*.

REM. 2. Elmsley says: “οὐ μή cum futuro *vetantis* est, cum subjunctivo vero *negantis*;” but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*. Elmsley explained this phrase in what seems the simpler way, by joining the *μή* to the verb. Thus οὐ μή λαλήσεις; = *will you not not-talk?* = *will you not hold your tongue?* = *hold. your tongue.* But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing δέος ἔστι, or some such phrase, understood.

287*. a) φρόντιζε ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*

b) ἔντεθούλενεν οὐτω ποιεῖν, ὅπως ὁ σῖτος ἀντίσχῃ, *he advised them to do this, that the provisions might hold out.*

^a ὅπως is properly ‘*how*’, and it cannot be used for ‘*that*’, except where for ‘*that*’ we might substitute ‘*that by this means*’, or ‘*that so*’. With the *future indic.* it is always strictly ‘*how*’, οὐτοι τρέπω.

^f The *fut.* with ὅπως expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. (R.)

^b Dawes laid it down as a rule, that the subjunctive of the *aor. 1. act.* and *mid.* was never used with ὅπως, οὐ μή, but that the *fut. indic.* was used instead. This rule is now given up by the best scholars; but Buttmann thinks that the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*

- c) ὄπως ἀνὴρ ἔσται, *that you behave (or quit yourself) like a man.*
- d) ὄπως μὴ ποιήσῃς, ὁ πολλάκις ἴμᾶς ἔβλαψεν, *be sure not to do what has often been detrimental to you.*
- e) οὐ μὴ λαλήσεις; *do not chatter pray.* οὐ μὴ γένηται τοῦτο, *this will assuredly not happen.*

288. VOCABULARY 48.

To bethink myself, consider,	φροντίζω.
Talk, chatter,	λαλέω.
Whilst he was walking,	μεταξὺ περιπατῶν.
Nevertheless,	οὐμως.
To be at dinner,	δαιπνέω (<i>δεῖπνον, cena</i> , the principal meal of the day taken towards evening).

PREPOSITION ἐπί.

Governs *genit.*, *dative*, and *accus.*

Signification: in answer to question *where?* generally with *genit.*, sometimes with *dat.* in the sense of 'on': as ἐφ' ἵππον ὥχεσθαι: ἐφ' ἵππῳ πορεύεσθαι.

In answer to questions *whither?* with *accus.*; as ἐπὶ λόφῳ τινά, *to a certain hill*; and more generally, *on, in, towards to, &c.*

They marched *to Sardis*, ἐπὶ Σάρδεων.

They sailed *to Chios*, ἐπὶ τῆς Χίου.

Towards home, ἐπ' οἴκου.

ἐπί with *dative* denotes *in addition to, besides; close by* (as ἐπὶ τῷ ποταμῷ); an *aim or condition* (266), and the *being in one's power* (65).

ἐπί with *genit.* often marks the *time* by means of something *contemporary*, generally a *contemporary person* (65).

To come for } (to *effect it*), ἐλθεῖν ἐπὶ τούτῳ.
this, } (to *fetch it*), " " τοῦτο.

To be drawn up four deep, ἐπὶ τεττάρων τετάρχοι.
 To be named after a person, ὄνομα ἔχειν ἐπὶ τινος.
 To endure a thing *for the sake of praise*, ἐπὶ ἐπαίνῳ.

Exercise 55.

289. Be sure to be here yourself (287*. *d*). Take care that your children may be as good *as possible*⁵⁷ (287*. *a*). Be sure to behave like men worthy of the liberty you possess. Take care not to say what has often hurt you. Take care to injure nobody. The Grecian Hoplites were drawn up three deep. Cyrus marched for Sardis with (*part.*) his Grecian Hoplites. He said that these things *were not in his power*.⁵⁸ They made (*mid.*) a treaty on these conditions. He is named after the great king. He said that his boy was named after Thales, the philosopher. They killed him whilst he was at dinner. The Athenians, though (*p*) they were able to take the city, nevertheless sailed back home. In addition to all this, the Athenian generals have already sailed home. He told me that the general was not of a character⁵⁹ to act unjustly by the citizens. They are not sent out (*on an understanding that they are*) to be slaves (227. *b*). He says that *he* dwells close by the river. He is very ambitious, so as (211) to do every thing for praise. He said that the corpse was *of a superhuman size*.⁶⁰ He said that he had suffered things *too great* for tears.⁶¹ Do not do this, *pray*. They will assuredly not obey the laws of the city. Leave off chattering.

✓

§ 49. μή μὴ οὐ.

290. *a. b)* After expressions of *fear, solicitude, uncertainty, &c.* μή is used with the *subjunctive or indic.*

Oss. The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared, &c. has or will really come to pass.* Of course the *subj.* becomes the *opt.* in connection with *time past,* and in a *dependent proposition.* (70, 71.)

291. *c)* The notion of *fear* is often omitted before $\mu\bar{n}$ οὐ, the verb being then generally in the *subj.*

292. *f. g)* $\mu\bar{n}$ οὐ is also used with the *infin.* after many negative expressions:—

1) After *to hinder, deny, feel misgiving, &c.* when they have a negative with them; if not (as in 293. *e*), they are used with $\mu\bar{n}$, where we use *no negative.*[†]

2) After such expressions as *δεινὸν εἶναι, αἰσχρόν οὐταίσχυννη εἶναι, αἰσχύνεσθαι.*

3) After such negative expressions as, to be *unable, impossible, not right, &c.*

4) $\mu\bar{n}$ οὐ is also sometimes used with the participle[‡] and with *ώστε* and *infin.*, after negative expressions.

293. *a)* δέδοικα μὴ θάνω, *I fear that I shall die.*
δέδοικα μὴ οὐ θάνω, *I fear that I shall not die.*

b) φοβοῦμαι μὴ εὐρήσομεν, *I fear we shall find.*
φοβοῦμαι μὴ ἀμφοτέρων ἡμαρτήσαμεν, *I fear that we have missed (lost) both.*

c) ἀλλὰ μὴ οὐκ ἡ διδαχτόν, *but perhaps it is a thing that cannot be taught.*

d) εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί εἰμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν; *but if we shall fall into the power of the king, what will prevent us from being put to death, after suffering all that is most terrible?*

e) ἀποκωλῦσαι τὸν Ἑλληνας μὴ ἐλθεῖν, *to prevent the Greeks from coming.* ἡρόοντο μὴ πεπτωκέναι, *they (denied that they had fallen) said that they did not fall.* ἀπιστοῦντες αὐτὸν μὴ ἤξειν, *not believing that he would come.*

[†] But the $\mu\bar{n}$ is not always expressed after verbs of *hindering, preventing, &c.* σχίσων σε πηδῆν, &c.

[‡] Thus δυσάλγητος γάρ δι | εἴην τοιανδε μὴ εὐ κατοικεῖσθαι δύραν (Soph. Ant. 96.)

f) σὺ γὰρ ὑπέσχον ζητήσειν, ὡς οὐχ ὅσιόν σοι ὅν μὴ οὐ βοηθεῖν δίκαιοσύνῃ, for you promised to investigate it (with us), as holding it impious in you not to come to the assistance of justice.

g) οὔτε μὴ μεμνῆσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μηδὲν ἐπινεῖν, I can neither not remember him, nor remembering not praise him.

293*. VOCABULARY 49.

Capable of being taught, that can be taught,	διδακτός, ἡ, ὁν.
Science,	ἐπιστήμη, ης, ἡ.
Know, know how,	ἐπίσταμαι.
To fall into a person's power or hands,	γίγνεσθαι ἐπί τινι.
To prevent a person,	ἐμπόδων εἶναι μή, or after negatives or in questions implying a negative, μὴ οὐ. ἐκποδών is, out of the way of.
Right, lawful (as determined by <i>divine</i> or <i>natural</i> laws.)	ὅσιος: δίκαιος, α, ον, (of what is permitted by human law.)
Fall,	πίπτω. ^b
Hinder, prevent,	κωλύω, ἀποκωλύω.
To deny,	ἀρνέομαι.
Fear,	δεῖδω. ^c
Suspect,	ὑποπτεύω (accus. of person).

PREPOSITION μετά.

Governs *genit.*, *dative*, and *accus.*

• 282, note c.

¹ ἐπιστημαι, ἐπιστησομαι, ἡπιστηθην. Imp. ἡπιστράμην. 2 sing. pres. διστηναι.^a But as opposed to ἵρος, δοιος relates to *man*, i. e. to *natural laws*: hence λερδ καὶ δοια, 'divine and human things'^b πίπτω, πεσοῦμαι, πέπτωκα. ἐπίπτων.^c δεῖδω, δεῖσομαι, δέδοικα and δέδει (both with meaning of pres.) Aor. 1. Εδεισα.

Signification: with *accus.*, *after*.

" " with *genit.*, *with*.

" " with *dat.* (only in the poets), *among*, *inter.*

Exercise 56.

294. I fear his coming to some harm (*lest he should suffer something*). I feared the boy would come to some harm. I fear we shall find, that (*p*) these things are not so. I fear about my boy lest he should come to some harm. The father, though he feared about his boy, nevertheless went away. I cannot *either* go or stay (110). I knew that they would prevent[†] the king from coming (293. e) into the country. I fear that we have treated them ill. I fear that the rascal will not die. It is disgraceful not to defend the laws of our country. Nothing prevents this from being (293. e) true. What prevents us from dying at once? It is a disgrace not to be without fear of death. It is a terrible thing, not to bear what comes from the gods. It is not right, not to choose to fight for one's country. It is not right not to die for one's country, if it be necessary. I am ashamed not to appear to have conferred great benefits upon my country. I fear this will happen. After this, what prevents us from dying? They sent out *men to prevent them* from coming into the country.

§ 50. μή with *Relatives, the Infinitive, &c.*

295. a. c) μή is used in *relative sentences* and with *participles, adjectives, &c.*, whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned* person or thing.

Hence relative sentences, participles, and adjectives take μή,

† See 238*, the third example.

whenever they might be resolved into a sentence with 'if,' or describe only a *supposed* case: not particular *individuals*, but individuals of a *class*.^k

296. *d*) The infinitive generally takes μή, except where the opinions or assertions of *another* person are stated (*in sermone obliquo*). See 110.

297. *b*) With δοτε^l the infinitive takes μή, the *indicative* οὐ.

298. *a*) τίς δὲ δοῦναι δύναται ἐτέρῳ, ἀ μὴ αὐτὸς ἔχει;
but who can give to another what he has not got himself?

b) ἀσφάλειάν σοι παρέξονται, ὡστε σε μηδένα λύπεῖν, they will afford you security, so that no man shall annoy you.

πράγματα παρεῖχον, ὡστε οὐκέτι ἐδύνατο τὸ σερατένυμα πορεύεσθαι, they harassed them, so that the army could not advance further (any longer).

c) οὐδεὶς . . . δοτε^m μὴ παρέσται, no one who shall not be present (or *who is not present*).^m ὁ μὴ πιστεύων, he who does not believe. τὰ μὴ καλά, dishonorable things.

d) τὸ μὴ τιμᾶν γέοντας ἀνόσιον ἴστι, it is wrong (an unholy thing) not to honour old men.

e) μὴ γένοιτο, may it not be so! μὴ οἶδις τοῦτο, may you never see this!

^k The thing to be considered, with respect to a relative or participial clause, is, whether it introduces some *new particular* concerning the object spoken of, or *forms one complex notion* with it. In this way it merely *restricts* the general notion to a *particular sense*; the thing spoken of being, *not the substantive itself*, but the *substantive so limited*.

^l Or ὡς, which is used (though less frequently) in the same way.

^m In connection with future time, the Greeks and Romans marked the *futurity* of the condition or connected notion. We generally do not. Thus in the example we should say, 'a man who is not present,' taking that as a *general notion*, without referring it to the time of the other verb. The future must be used when it is necessary to mark this out; but to use it always, as some writers do, who plume themselves upon their accuracy, is against the idiom of our language; of which any one may convince himself by examining a few consecutive pages of the English Bible.

ⁿ Translated by 'God forbid!' in the English Bible.

299. VOCABULARY 50.

One who has slain a man with his own hand, the actual murderer,

Wrong, wicked, impious, Security, safety from danger,

Safe,

To be in safety, to be safe,

Voluntarily,

Lazy, idle,

αὐτόχειρ, ρος, ὁ *et* ἡ (one ter-
min.)

ἀνθειος, ος, ον. (See 293*.)

ἀσφαλεια, ας, ἡ.

ἀσφαλής, ἡς, ἡς.

ἐν τῷ ἀσφαλεῖ εἶναι.

ἐθελοντής, ὁ ον, ὁ.

ἀργός, ὁς, ὁν (from ἀ, ἔργον).

PREPOSITION παρά.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.* *from*, after such verbs as *to receive, learn, bring, come*; and with the *agent* after the passive verb.

With the *accus.*, *to*, and (in answer to *where?*) *at*. παρά with the *acc.* has also the meaning of the Latin *præter*; *besides, beyond, against*.

With the *dative*, *beside, along side of, by, among &c.*; as ἐστη παρὰ τῷ βασιλεῖ, "he stood in the king's presence;" παρ ἐμοί, "in my opinion" (*meo judicio.*)

Besides his bread,

Beyond, more than the others,

Against the laws of the gods,

Contrary to or beyond what was expected,

παρὰ τὸν ἀρτον.

παρὰ τὸν ἄλλονς.

παρὰ τὸν τῶν θεῶν θεσμονέ.

παρὰ δόξαν.

PHRASES.

I had a narrow escape from death, παρὰ μικρὸν ἡλθον ἀποθανεῖν.

I had a narrow escape, παρὰ δλίγεν διέφυγον.

• Properly, *as a volunteer.*

Exercise 57.

300. He who (*p*) does not love his father, is impious. I fear it may be impious not to honour old men. No one who is not present (298. *c*), shall receive money. I entreat you not to stay. The sons of the Persians of the *present day*¹¹ pursue what is dishonorable. He who (*p*) does not trust God, *has become miserable, unknown to himself*.¹⁶ Not to love one's own children is wicked. It is not possible for me to give you what I do not possess myself. He is too wise¹⁹ not to know that. Not to do good to your friends, when (*p*) you can, is wicked. Pursue those things which are not (*p*) against the laws of the gods. He said that, if there was any occasion, he *would* labour²⁷ more than the rest. Know that I will incur²⁴ this danger with you (*pl.*) Besides his bread he has wine. I am conscious²⁸ of having had a narrow escape from death. He was very lazy, so as to undergo no labour *voluntarily*. He was very lazy, so that he underwent no labour, *at least willingly*.⁴⁵ I had a narrow escape from those who were pursuing me. These things happened contrary to what was expected. If we conquer the barbarians *in*⁴² one more battle, we shall be in safety. I have received this wine from the faithful slave. They denied that they were (293. *e*) the actual murderers. I suspect^p that this is impious. He went away, because (*p*) he suspected that it was impious to remain. Shall we say this (99) or not?

§ 51. *Some Adverbs of Time, &c.*

301. *a*) Some adverbs govern a noun in the same case as the adjectives from which they are derived.

^p ὅτοτε is followed by *acc.* and *infin.*, or (when it implies, *fear*) by *ptl.* ὅτοτεος μὴ τι πρὸς τὴν πόλεων τραίνειν, &c. (Xen. An. iii. 1, 53.)

302. 1) Hence comparatives and superlatives take the *genitive*. 2) Some particles are sometimes simply *adverbs*, and sometimes *prepositions* governing a case: e. g. ἀμα ὥμοῦ, *together* :—ἀμα, (or ὥμοῦ) τοῖς ἄλλοις.

3(3. b) ὡς, as a preposition (= πρός), is only joined to *persons*.

304. Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, and thus connect propositions. This is the origin of conjunctions.

305. d) ἄχρι or μέχρι, ἕως^a and ἕστε, both in the sense of 'until,' and in that of 'as long as,' govern the *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.

306. 1) Of course the *opt.* will appear without ἄν in *oratione obliqua*, even where there is no uncertainty. 2) Hence, when a thing is spoken of as an *object* or *purpose contemplated*, the *subj.* with ἄν will be used in connection with *pres.* or *future* time; the *optative*, in connection with past time and the *oratio obliqua*.

307. e) ποίη, as being a *comparative*, takes ἵ (which however is often *omitted*), and generally the *infinitive*; but the *subj.* with ἄν, if the event is *future*.

Hence the *subj.* with ἄν will be used after the *imperative* and *future* with *negatives*: i. e. when *before* = *till*.

308. a) ἀξιώς ἡ μῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves.*
b) εἰσῆλθεν ὡς ἐμέ, *he came in to me.*

^a μέχρις οὐ is often found: So ἕως οὐ, &c.

With πρίν and ἡνίκα, and (in *poetry*) with μέχρι, ἄχρι, ἕως, the *subj.* is sometimes found without ἄν. (K.)

• And according to Hermann (against Elmsley) with ἄν. "Ubi in rectâ oratione πρίν ἄν et similes particulae conjunctivum requirunt, in oratione obliquâ manet ἄν, sed conjunctivo substituitur optativus ut proprius orationis obliquæ modus." (Præf. ad *Trach.* p. 8.)—Hartung says: "When the optative thus takes (in oblique narration) the place of the subjunctive (in *direct*), the particle ἄν may, whenever one *pleases*, be left at his old post." (*Partikellehre*, ii. 304.)—Poppe, however, rejects ἄν from *Xen. An.* vii. 7, 35. ἴδιοντο μὴ διελθεῖν πρίν ἀναγάγοι τὸ στράτευμα (which in *direct narration* would be, μὴ διελθεῖς πρίν ἀναγάγῃς . . .), a passage quoted by Hartung.

c) παρέσομαι ὅποτε καλέσεις, *I will be with you whenever you bid me.*
 d) περιμενῶ ἐπειδὴ (οὐ μέχρις ἦν) ἐλθῇ, *I will wait till he comes* (venerit).
 ποίησον τοῦτο ἐπειδὴ ἔξεστι, *do this whilst you still may.*
 ἐπειδὴ (μὲν) αἱ σπονδαὶ ἡσαν, οὐποτεὶς ἐπανόμητη
 ἡμᾶς οὐκείσθω, *as long as the treaty lasted,*
I never ceased to think upon ourselves with pity.
 οὐποτεὶς λήγουσιν ἐστὶ ἀρχωσιν αὐτῶν, *they never leave off till they rule over them.*
 e) πρὶν ἡ ἐλθεῖν ἐμέ (οὐ πρὶν ἐλθεῖν ἐμέ¹ before *I*
came. πρὶν ἂν ἐλθῶ, *till I come* (= till *I shall have come*; *venero*).

309. VOCABULARY 51.

Near,	ἐγγύς.
Near the city,	ἐγγύς τῆς πόλεως.
Apart,	χωρίς.
Apart from, or without the rest,	χωρίς τῶν ἄλλων (so διχα τινός).
Immediately, directly,	εὐθὺς.
Directly or straight to the city,	εὐθὺς τῆς πόλεως.
Immediately on his arrival,	εὐθὺς ἦκων.
From our very birth, as soon as we are born,	εὐθὺς γενόμενοι.
Most of all,	μάλιστα πάντων.
Except a very few,	πλὴν πάντυ ὀλίγων.
Except if,	πλὴν εἰ.
Out of, without the city.	ἔξω τῆς πόλεως.

Exercise 58.

210. Do not go away till I come. I will not cease

¹ Also πρὶν ἡλθεν ἦγώ. The preceding clause has often πρέσθετο in it, which makes the πρὶν appear superfluous.

² εὐθές; and εὐθέτη are no more different words than μέχρις and μέχρι: but the Attics generally used εὐθές of time, εὐθέτη of place. It is only accidentally, that εὐθέτη is identical in form with the masc. adjective.

fighting till I have conquered you. It is not possible for you to conquer your enemies out of the city, till you have chastised those in the city itself. He went away before I came. I was banished myself before you returned-from-banishment. Whilst you are still at leisure, speak. We were afraid, till (*μέχεται*) the Greeks sailed away. They did not cease till (*before*) they sent for the boy's father. We used to wait about till the gates were opened. I will not go away till (*before*) I have conquered you. He said, that he would come to us, whilst he still might. Do not cease, till you have mastered your temper. Whilst you remain, combat the boy's disorder. He said that he feared the gods most, whenever he was most prosperous (*was doing best*). The general went in to the king. And they (*of persons before mentioned*, 38) obeyed, except if any man stole any thing. He said that he was nearly related^{s2} to him. They march straight to the city. Immediately on his arrival, he told me that we ought to set about^{s3} the task. From our very birth we want many things. He died as soon as he was born.

§ 52. *On Interrogative Sentences.*

311. Besides the interrogative adverbs and pronouns, the following particles are used in questions.

312. *ἄρα* is mostly used in questions that imply something of *uncertainty, doubt, or surprise*.

313. The answer 'Yes' is expected by,—

ἀρέτην; ἢ γάρ; οὐ; οὐκονν; ἄλλο τι ἢ;

314. The answer 'No' is expected by,—

ἄρα μή; ἢ πον (num forte ?); μή or μῶν; *

* περιπέντεν.

* μῶν=μή οὖν: but the etymology being forgotten, οὖν is sometimes used with it. Also μῶν μή; and μῶν οὐ; the latter requiring an assenting answer (=nonne?).

One *oὐ* expects *yes*; *μή, no.*—*οὐ* is often followed by *μήτεροι*: also by *δή, δή τοι*, with which it has an *ironical* force, *I imagine, forsooth,* *Also οὐτε τοι*.

315. *h. i)* *ετρα, επειτα* (*then—and yet—and nevertheless*) express *astonishment* and *displeasure*, implying that what they suppose has been done, is inconsistent with something before mentioned.

316. *k)* From the frequent use of $\ddot{\alpha}\lambda\lambda\circ\tau\eta$, it came to be used as a *simple interrogative particle*, and the η was often dropped. It is then better to write it as one word, $\ddot{\alpha}\lambda\lambda\circ\tau\iota$ (K.)

317. *τι παθών*; (*having suffered what? =*) *what possesses you to . . . &c.?*

τι μαθών; (having learnt what? = what induces you to . . . &c.?)

These phrases are used in *indignant, reproachful* questions: the former obviously relates to the *feelings*; the latter to the *understanding*, and consequently to more deliberate offences.

318. a) ἀρεταῖς εὐτυχεῖς ; are you prosperous ?

b) { *ἄρα μὴ ἐστιν ἀσθενής; is he ill?*
he is not ill, is he? } [No.]

c) ἢ πον τετόλμηκας ταῦτα; you have not surely
dared to do this? [No.]

d) ή γὰρ, εἴναι τι ἐρωτᾶ σε Σωκράτης, ἀποκρινεῖ; if Socrates puts any question to you, you

Socrates puts any question to you, you will answer him, will you not? [Yes.]

e) οὐτὶ πον ἔγω ἀγοικίζομαι ; surely I am not
behaving rudely am I ? [No.]

f) μω, τί σε ἀδικεῖ; *he has not injured you in any respect has he? [No.]*

g) μή τι τεωτερον ἀγγέλλεις; *you bring no bad news I hope, do you? [No.]*

* Stallbaum thinks it was dropped in *animated, impassioned* questions, and retained in those of a more *sedate* and *sober* character.

⁷ The present of this word is used for the perfect, for a man continues to wrong us till he has made us reparation. (Heindorf, *Protag.* 463.)

² *newespos* for *νέος* (*a new thing; news*), and that *per euphemismum* for *τακτός*. (Heind. *Prot.* 461.)

h) εἰτ' ἐσίγας Πλοῦτος ὁν; and did you then hold your tongue, you Plutus?

i) Επειτ' οὐκ οἴει θεοὺς ἀνθρώπων τι φροντίζειν; do you then really not think that the gods regard mankind?

k) ἂλλο τι η περὶ πλείστου ποιῆ, ὅπως ὡς βελτιστοι οἱ νεωτεροι ἐσονται; do not you look upon it as a thing of extreme importance, that the rising generation should turn out as well as possible?

ἄλλοι οὖν οἵγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; what! do not the covetous love gain?

319. VOCABULARY 52.

To strike,	τύπτω.
Free,	ελεύθερος, α, ον.
Weak, ill,	ἀσθετής, ἡς, ἐς (ἀ, σθέτος, strength).
Weakness, infirmity, a complaint,	ἀσθέτεια, ας, ἡ.
Fond of gain,	φιλοκερδής, ἡς, ἐς.

PREPOSITION πρός.

Governs *genit.*, *dative*, and *accus.*

Signification: *to, close by*; in answer to *whither?* πρός generally takes the *accus.*: in answer to *where?* the *dative*.

With *acc.* πρός also means *towards, against, in reference to, with a view to, in comparison of.*

With *genit.* πρός means *from, by* (after *to hear, to be praised or blamed by*, and frequently after the *passive verb*).

It is also used with *genit.* of *situation* and in *adjurations*.

I am wholly wrapt up in this,

πρὸς τὸν τῷ φίλος σίμι.

To pay close attention to one's affairs,

πρὸς τοῖς πράγμασι γίγνεσθαι.

In addition to this,

πρὸς τούτοις.

To fight against a person, *πρός τινα.*
 To calculate with one-self, *λογίζεσθαι πρὸς ἑαυτὸν* (so with *σκέπτεσθαι, σκοπεῖν*, to consider).
 To be dishonoured by, *ἀτιμάζεσθαι πρός τινος.*
 On the father's side, *πρὸς πατρός.*

1) To be consistent with, like, characteristic of; 2) to be on his side; 3) to make for him, to be for his interest; to be a good thing for him. *εἶναι πρός τινος.*

Exercise 59.

320. Are not these things for our interest rather than for that of our enemies (318. *b*)? Is not he wholly wrapt up in these things? You do not *surely* wish to have wine in addition to your bread (318. *c*)? I do not *surely* act insolently do I (318. *e*)? You are not come to bring us (*p*) any bad news, I hope (*are you*)? [No.] And are you, *then*, not without fear of death, though (*p*) a pious man (318. *h*)? And do you, *then*, not think that you shall be punished for what you have done (*p. pass.*) against the laws of the gods? *What possesses you to strike a free man? What induces you not to choose to stay with us any longer? What possesses you, that you will not cease to behave-insolently⁷⁴ towards your friends?* These things are not more *for the interest of* our enemies than of us, are they? [No.] Have you been in any respect dishonoured by Xenoclydes? Do you not think it a most important thing, that your children should be brought up as well as possible (318. *k*)? It is not like a pious man to fear death excessively. The other party are more on Cyrus's side. Know that these things are⁷⁵ for the interest of Cyrus. I know that he is on the side of the Athenians. De we not both see and hear *from our very birth*?⁷⁶

⁷⁴ Translate as if it were, 'having suffered what do you strike?' &c.

§ 53. *Indirect single Questions.*

321. a) The proper forms for *indirect* questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ō* —, which gives them a connecting power.

Thus from *πότος*; *ποῖος*; *ποῦ*; *πόθεν*; *πῶς*; &c. are formed *διπότος*,
διποῖος, *διποῦν*, *διπόθεν*, *διπῶς*, &c.

So *δοτίς*, formed by prefixing the relative to *τίς*, is the proper *dependent* interrogative. See 72, note y.

322. But as the Greeks often pass from *oblique* to *direct* narration, so they often use the *simple interrogatives* in dependent questions; and even, as in (b), *intermix* the two.

323. c) Occasionally, though very seldom, the *relative forms themselves* are used in dependent questions.

c) When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*,^b and not in the *nominative*.

324. d) When the person *of whom the question is asked* repeats it, he uses the forms beginning with *ō* —.

325. a) *οὐκ οἶδα* (or *οὐκ ἔχω*) *ὅποι τράπωμαι*. (See 72. b).

οὐκ οἶδα *ὅστις ἐστί*, *I don't know who he is.* *οὐκ οἶδα* *ὅπως τὸ πρᾶγμα ἐπράξειν*, *I don't know how he did the thing.* *ἀπόκριναι ἀνδρείως* *ὅποτερα σοι φαίνεται*, *answer boldly which of the two is your opinion.*

b) *ἴσμεν· πόσα τέ ἐστι καὶ ὃ ποῖα*, *we know both how many they are, and of what kind.*

c) *ὁρᾶς οὖν ἡμᾶς*, *ἴψη, ὃ σοι ἐσμέν;* *do you see, said he, how many we are? (or how many there are of us?)*

^b The accusative is generally retained in the English Bible; "I know thee, who thou art," &c.

• See 71. c.

d) οὗτος, ⁴ τί ποιεῖς; — ὅ, τι ποιῶ; *you there, what are you doing?—what am I doing?*

326. VOCABULARY 53.

PREPOSITION *ὑπό*.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.*, *by*, *after* *passive* verbs and active verbs with a passive notion. Also, to express a *cause*; *from*, *out of*, *through*.

With *dat.*, *under*, after verbs of *rest* only: sometimes instead of the *gen.*, after passive verbs (*δαμῆται ὑπὸ τινι*).

With *accus.*, *under*, after verbs of *rest* as well as verbs of *motion*. Also, *about*, of time.

To die *by the hands of*, ἀποθανεῖν ὑπὸ (*gen.*).

To learn *by compulsion*, ὑπὸ ἀνάγκης.

He did it *through* or *from fear*, ὑπὸ δέους (*δέος*, *οὐς*, *τό*).

To be mad *from intoxication*, ὑπὸ μέθης μαίνεσθαι.

At or about nightfall, ὑπὸ νύκτα (*sub noctem*).

Exercise 60.

327. The slave died by the hands of his master. Most boys learn by compulsion. I perceived (*p*) that the boy learnt by compulsion. I do not repent of having learnt⁴ these things by compulsion. He said that the shameless flatterer was mad from intoxication. The few are wounded by the many. I will go away *on condition that* (269. e) you will yourselves set out at nightfall. Do you see, said he, how many men are wounded by a few? I don't know how the eagle had his eye knocked out.⁴¹ I shall praise (all) whom I see (94. l) marching in good order. How much would your possessions fetch, if they were sold? He says that he

⁴ οὗτος, αὕτη, are used (instead of *voc.*) in exclamations; *you there!*

will hold his tongue *though he should have*³¹ much to say. If the slave should die by your hands, you will be punished. Do you see how many there are of the enemy? He says that he has been entrusted with these things.³¹ These things happened about the same time.

§ 54. Double Questions.

328. *Direct double questions are asked by πότερον (or πότερα) — η̄, less commonly by ἀρα — η̄.*

REM. μῶν — η̄ is still less common: η̄ — η̄ belongs to poetry, especially *epic* poetry.

329. *Indirect double questions are asked by εἴτε — εἴτε: εἰ — η̄: πότερον — η̄.*

REM. η̄ — η̄ belongs to *epic* poetry, though occasionally found in Attic poets. εἴτε — η̄, and εἰ — εἴτε, are also used by poets.

330. a) πότερον ἔψονται Κύρφ, η̄ οὐ; *will they follow Cyrus or not?*

πρὶν δῆλον εἴναι . . . πότερον ἔψονται Κύρφ, η̄ οὐ, *before it was known, whether, &c.*

b) τούτῳ τὸν νῦν πρόσχε, εἰ δίκαια λέγω, η̄ μή, *attend to this, whether what I speak is just or not.*

c) σκοπῶμεν εἴτε εἰκὸς οὐτως ἔχει, εἴτε μή, *let us consider whether it is likely to be so, or not.*

331. VOCABULARY 54.

The road home, η̄ οἴκαδε * ὄδός.
To suffer a thing to be done, to allow it to be περιοράω.¹
done with impunity.

* οἴκαδε is from the *acc.* of a shorter form (such as οἴκ, οἰκός) of οἴκος. Though this form does not occur, several *similar* ones do; e. g. ἀλεῖ, κρέκη, for ἀλεῆ, κρέκη. (B.)

¹ It takes the *infinitive* if the thing is to be *prevented*; the *participle* if it is to be *avenged*. Of course (by 73, note 1) περιθέλλω will be used for *aor.*, περιθύεσθαι for *fut.*—The phrase brings to one's mind our 'to

Boldly,	Θαρρῶν (participle).
Restore an exile,	καταγω.
To pay attention to, to attend to,	τὸν τοῦ προσέχειν, or προσέχειν only, with <i>dat.</i>
Likely, natural,	εἰκός. ^ε

Exercise 61.

332. I don't know whether he is alive or dead. If you attend to your affairs yourselves, all will be well. If you attended to your affairs yourselves, all would be well. If you had attended to your affairs yourselves, all would be well. I will not allow our land to have been ravaged with impunity. Are the same dogs pursuing the sheep, or not? Go away boldly *on condition* of holding your tongue.

I fear that we shall forget our road home. I knew that they would not suffer⁷⁴ their country to be ravaged. O citizens, let us not suffer our country to be ravaged. They will not *stand by and see* us injured. They made peace *on condition* that both (parties) should retain (*have*) their own. He said that Xenocles was too wise⁷⁵ to be deceived by his slaves. He says that more arms were taken *than could have been expected from the number of the dead*.⁵⁹ He says that *he*⁷⁶ is not afraid of death. The king sent persons to restore (*the exile*) Xenocles (238*, third example).

§ 55. *Observations on εἰ, οἴανται.*

333. a) *εἰ* is used for *ὅτι* (*that*, after θαυμάζω, and some other verbs expressive of *feelings*).

stand by and see' (a man injured); but it *gets* its meaning in a different way; *i. e.* not from the notion of *seeing* and yet not *acting*, but from that of *not seeing*, of looking *round about* an object instead of *at* it. Hence it agrees more nearly with our *to overlook* (an offence).

^ε Neut. of *εἰκώς*, part. of *εἰκάσι* (*am like*), which has *three forms of part.* *εἰκών*, *εἰκώς*, *οἰκώς*. (B.)

This arises from the Attic habit of avoiding *positiveness* in speaking; which, in this case, speaks of what may be *quite certain* as only probable.

334. *b*) *εἰ* is (as we have seen, 80) used for 'whether:' it has this meaning after verbs of *seeing*, *knowing*, *considering*, *asking*, *saying*, *trying*, &c.

335. *ἴαρ* is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved*. (K.)

336. *a*) *ἀγανακτῶ εἰ οὐτωσὶ*^h *ἀ τοῦ μὴ οἰόσ τ' εἰμὶ εἰπεῖτ*, *I am indignant at being so unable to express my meaning.*

οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, he is not contented with not having been punished.

Θαυμάζω εἰ μηδεὶς ὑμῶν δογιζεται, I am astonished, that not one amongst you is angry.

b) *σκέψαι εἰ ὁ Ἑλλήνων νόμος καλλιορέχει, consider whether the Grecian law is better.*
σκέψαι ἐάν τόδε σοὶ μᾶλλον ἀρέσκῃ, see whether this pleases you better.

μηδὲ τοῦτο ἀδόγητον ἔστω μοι, ἐάν σέ πως πείσω, nor let me leave this unsaid, if I may by any means persuade you (i. e. that I may see whether) I can, &c.

337. VOCABULARY 55.

Am indignant,

ἀγανακτέω (*dative*; but it takes the *accus.* of a *neut. pron.*)

O Athenians,
Please,

ὦ Ἀνδρες Ἀθηναῖοι.
ἀρέσκω^k (*dat.*)

^h Demonstrative pronouns and adverbs are strengthened by what is called the *i demonstrativum*, which is a long accented *i* answering to *-ce* in Lat. Short vowels are thrown away before it. *οὐτοσὶ* (*this man here*), *οὐτῆτι*, *τούτη*, &c. So *οὐτωσι*.

ⁱ The Attics use *σκοτῶ*, *σκοτοῦμαι*, for *present* (*not σκέπτομαι*), but *σκέψομαι*, *τοκεψάμην*, and *ἴσκερματ*, from *σκέπτομαι*, *depon.* *middle*.

^k *ἀρέσκω*, *ἀρέσω*, &c. *perf. pass.* *ηρέσθην*:

Exercise 62.

338. It is this very thing, O Athenians, that I am indignant at,¹ that you *allow* half your country (58) to have been ravaged *with impunity*. This it is that I am indignant at. Cyrus being indignant, sets out with (*part.*) five horsemen for Sardis. He pleases more men than any other single person.² He says that he is of a mild disposition (137. a). I asked him whether the king was of a mild disposition or not. Do you see how many are suffering *the same as you* (182. a)? Do you know of what kind the laws of the Persians are (323)? *You there*, what do you say?—What do I say! Although, if any man is of a mild disposition, it is he.³ I wonder that you are not able to go in *without being observed*.⁴ He says that he is not of a character to do any thing whatever for the sake of gain (283).

§ 56. Condensed Questions.

339. a. b. c) By attaching the interrogative to a *participle*, or using it in an *oblique* case, the Greeks employ a *single* sentence in questions where *we* must use two.

Rem. Thus in translating from English into Greek, a relative clause attached to an interrogative one will be got rid of.

340. a) *τί ἀγ ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετήν;*
what must they do to recover their ancient virtue? (or, *by what conduct can they, &c.?*)

b) *καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ σύνομα τοῦτο ἀποκαλοῦσιν;* (have you learnt —) *do you know, then, what those persons do, to whom men apply this name?*

¹ I am indignant at this thing itself.

c) *τίνας τούσδ ὁρῶ ξένους*; who are these strangers whom *I behold*?

341. VOCABULARY 56.

With what object in view,	<i>τί βούλόμενος;</i>
By Jupiter,	<i>νὴ Δία, or νὴ τὸν Δία.</i>
No, by Jupiter,	<i>μὰ Δία.</i>
Apollo,	<i>Ἀπόλλων, ὁνος, ὁ.</i>
Neptune,	<i>Ποσειδῶν, ὁνος, ὁ.</i>
Minerva,	<i>Ἀθηνᾶ, ἡς, ἡ.</i>
Swallow,	<i>χελιδών, ὁνος (οῦς), ἡ.</i>
Nightingale,	<i>ἄηδων, ὁνος (οῦς), ἡ.</i>
Spring,	<i>ἔαρ, ἔαρος, τό.</i>
Once,	<i>ἄπαξ.</i>
Bring, lead,	<i>ἄγω.</i>
To burn out,	<i>ἐκκαίω.</i>
Peacock,	<i>ταΐς, ὁ, ὁ.</i>

Exercise 68.

342. One swallow does not make a spring. He told me that one swallow did not make a spring. I asked *by what conduct* I should please the gods. The eagle is having its eyes burnt out.⁴¹ He says that the eagle has had its eyes burnt out. *With what view* did the other party march into the country of the Scythians the same spring? The peacock lays only once a year. He (*p*) who commits no injury,^r requires no law. By Apollo, I will be with you, if I am wanted. By Minerva, I will free the boy from his disorder. Who is this physician that you are bringing (340. c)? Will you not go away at once?—No, by Jupiter, not I (*ἄγωγε*). Even if

^m The *art.* is generally used except in *μὴ* or *μὰ Δία*.

ⁿ *Ἀπόλλων* and *Ποσειδῶν* have *acc.* *Ἀπόλλων, Ποσειδῶν, voc.* *Ἀπόλλων, Ποσειδῶν.*

^o *χελιδών.* *V. χελιδότ.*

^p *ἀηδών, has also G. ἀηδόνης, V. ἀηδεῖ.*

^q In prose *ἴηρ* is *nom.* in use; but the *gen.* and *dat.* are of the contracted form, *ἴηρος, ίηρι.*

^r Who injures not at all.

you should be unseen by others, you will at least be conscious⁷⁸ yourself of having acted unjustly. What do those sons do with whom all men, *so to speak*,⁷⁹ are angry (340. b)? He envies every body.⁸⁰ By Neptune, there is nobody he does not plot against (277). Envy nobody. The nightingale sings most beautifully.

§ 57. *Various Constructions.*

343. a) $\eta\ \mu\eta\eta$ is a solemn form of asseveration.

344. b) The *prepos.* $\sigma\eta\eta$ is omitted before $\alpha\eta\tau\bar{\omega}$, $\alpha\eta\tau\bar{\eta}$, &c. which then = *together with, with*.

345. c) $\alpha\mu\phi\tau\bar{\eta}\eta\eta\eta$ is used *adverbially* (or *elliptically*) by the poets; *both*; *as well—as*, &c. So $\alpha\mu\phi\tau\bar{\eta}\eta\eta$ is used in reference to *two words*, without being made to conform to them in case.

346. d) When $\kappa\alpha\iota$ refers to $\alpha\lambda\lambda\bar{\omega}$, it has the force of *especially, in particular*.

347. e) $\dot{\epsilon}\eta\chi\sigma\theta\eta\iota$, $\iota\eta\eta\eta\iota$, with *part. fut.*, is *to be going to*, or *on the point of*.

348. f. g) Sometimes $\dot{\epsilon}\eta\omega$ makes an emphatic circumlocution with the *past particip.* : and with some verbs (e. g. the 2nd pers. of $\lambda\eta\eta\eta\bar{\iota}\bar{\iota}\bar{\iota}$, $\pi\alpha\iota\eta\eta\bar{\iota}\bar{\iota}\bar{\iota}$, $\varphi\lambda\eta\eta\bar{\iota}\bar{\iota}\bar{\iota}$) it is used to make a good-humoured observation.

349. h) $\varphi\eta\omega\omega$ appears redundant in some expressions, but denotes a *vehemence of purpose not altogether free from blame*.

Hence it answers to our *to go and do a (foolish, impetuous) thing* : *to take a thing and fling it away, &c.*

350. a) $\eta\ \mu\eta\eta\ \dot{\epsilon}\eta\pi\theta\eta\ \tau\eta\eta\tau\eta$, *I protest that I suffered this.* $\dot{\delta}\mu\eta\eta\mu\cdot\eta\ \mu\eta\eta\ \delta\omega\sigma\eta\eta$, *I swear that I will assuredly give* (or, solemnly *swear that I will give*).

* $\delta\mu\eta\eta\mu$, $\delta\mu\eta\eta\mu\eta$, $\delta\mu\omega\mu\eta\eta\eta$. $\omega\mu\eta\eta\eta$. Perf. pass. $\delta\mu\omega\mu\eta\eta\eta\mu\eta$, but the other persons and *aor.* 1. *pass.* more commonly without the σ .

b) ἀπώλοντο αἱ τῆς αὐτοῖς ἀνδράσι, *the ships were lost together with their crews.*

c) διαφέροντες ἡ σοφίᾳ ἡ κάλλει ἡ ἀμφότερα, *distinguished either for wisdom or beauty, or both.*

d) τά τε ἄλλα εὐδαιμονεῖ καὶ παιδας ἔχει κατηκόντες αὐτῷ, *he is happy both in other respects and especially in having obedient children.*

e) ὅπερ ἔπειτα ἔρω, *what I was going to say.*

f) πάλαι θανυάσας ἔχω, *I have long been wondering.*

g) παιζεις καὶ ἔχω, *you are joking.*

h) ὑπέβαλεν ἑαυτὸν φέρων Θηβαῖοις, *he went and flung himself into the hands of the Thebans.*

351. VOCABULARY 57.

To swear,	ὅμνει (acc. of the <i>god</i> or <i>thing</i> sworn by).
Just as he was,	ἵπερ or ὥσπερ εἶχεν.

Exercise 64.

352. The damsel is beautiful in person (137) in other respects, and especially has very beautiful eyes.¹² He swore that he would *assuredly* give them three talents if he had them. I swear that I will *assuredly* do this. I swear by all the gods that I will *assuredly confer a great benefit* upon the state. Those with the king, with (p) their heads uncovered, charged the ranks of the Greeks. He told me that the ships were lost, *together with* their crews. He told me that, *but for*¹³ the general the ships would have been lost, together with their crews. Are you not trying (me),¹⁴ whether I am mad

¹² Imperf. of *εἰμι*, *ibid.*

¹³ παῖς, παῖσσα, -ομαί, πέπασμα. *Later writers have Ιπαῖς, πέπαγμα.* (B.)

¹⁴ πειρᾶσθαι takes gen., seldom acc. (Thue. i. 71.)

325. c)? You are not trying (me) whether I am mad, are you? Is he distinguished from ^w other people by (his) wisdom, or (his) temperance, or both (350. c)? Are you joking, or are you mad? Cyrus set out just as he was, with five horsemen. *He went and gave* (350. h) all his possessions to his neighbour. I have long been wondering at the shamelessness of this flatterer (350. f).



§ 58. *Various Constructions continued.*

353. a) With *δίκαιος*, *ἄξιος*, &c., the *personal construction* is preferred to the *impersonal*.

354. b) *ὅσον* is used elliptically with the *infinitive*.

355. c) Some words that *imply* a comparison (e. g. *φθάρειν*, *διαφέρειν*, *ἐναρτίος*, *διπλάσιος*, *ἴδιος*, *ὑπερθετικός*, *πρώτος*) often take the construction with *ἢ*.

356. e) The verb *ποιεῖν* is often ^{admitted} after *οὐδέποτε*, *ἄλλο τι ἢ*—, *ἄλλο τι ἢ*—; *τί* *ἄλλο ἢ*—; &c.

357. f) A person's *quoted* words, when quoted exactly as he uttered them, are introduced by *ὅτι*.

REM. Here the Greek idiom differs from our own: *we omit 'that'* when a person's words are quoted exactly, and insert it when not.

357*. g) After *τι οὖτος*—; (in questions) the *aor.* appears to be used for the *present*.

358. a) *δίκαιος εἰμι τοῦτο πράττειν* (= *δίκαιόν είστεναι*)

^w Does he differ from . . . ?)

^z When the *ἄλλο* is spelt with an *apostrophus* in this phrase, it mostly *drops its accent*, and thus looks like the abbreviated *ἄλλά*, *but*. The accent was dropt, because in some *very similar* phrases the *ἄλλ'* is *ἄλλά*: and in some others it is difficult to say whether it stands for *ἄλλο* or *ἄλλά*. Wherever it *certainly* stands for *ἄλλο*, it should retain its accent. (See 364, note a.)

^y *τι οὖν, Ιψη, οὐ δημοσίω μοι; quin tu mihi narres?* “*Hoc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit.*” (Weiske.)

ἐμὲ τοῦτο πράττειν), *it is just (or right) that I should do this.*

b) ἐφθασε τοσοῦτον ὅσον Πάχης ἀνεγνωκέναι τὸ ψήφισμα, *it arrived first (indeed), but only sufficiently so, for Paches to have had time to read out the decree.*

c) φθάνεις ἔλκων ἡ τὰ πτηνὰ φεύγειν, *you draw (your nets) before the birds fly away.*

d) οὐκ ἀν φθάνοι αποθνήσκων, *he will certainly die (or, be killed).*

e) τί ἄλλο οὐροι ἡ ἐπεβούλευσαν; *what did these people do but plot?*

f) ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἀν δεξαίμην, *he answered, "I would not receive a kingdom."*

g) τί οὐκ ἐποίσαμεν; (why have not we done it? =) *why don't we do it? Let us do it directly?*

359. VOCABULARY 58.

Give orders, order,	ἐπιτάττω.
Would <i>probably</i> have been destroyed,	ἐκινδύνευσεν ἀν διαφθαρῆναι.
To be the slave of,	δουλεύω.

Exercise 65.

360. *But for Xenoclydes, the whole country would probably have been ravaged. But it is just that every man should defend the laws of his country. You do nothing but give orders. He answered, I should be a fool if (p) I were to do this. He answered, I will give you a portion of the food which I have myself. He went away before his friend arrived. It is right that every body should oblige such a man as you are. He answered, I have done more service to the state than*

* That is, *he cannot die too soon* (for die he must). Buttmann gives a different explanation.

any other single person. He answered, I will come to you if I am wanted. You do nothing but laugh at all the citizens. What do you do but hold all men cheap? He answered, I will collect *as many men as I possibly can*. He answered, I will come to you *as quickly as possible*, to (*p*) combat the faithful slave's disorder. He answered, if any body has done much service to the state, it is you. They arrived first, indeed, by just time enough to have destroyed those with the king (358. *b*). Why don't you make me also happy? Why don't you answer? He answered, if Xenoclide^s had not been present, the ships would have perished, *together with* their crews. If (*p*) you do this, you will certainly be the slave of your temper. If he were not ambitious, he would not undergo every labour.

§ 59. List of Particles and short connecting and other Phrases.

Obs. Those with an asterisk cannot stand first in a sentence.

A.

361. ἄγε δὴ, 'but come,' 'come now.'
362. ἀεί (*Ion.* and *poet.* *αἰεί*, *αἰέν*), *always*.
οἱ ἀεί ἀρχων, *the archon for the time being*: the person who *at any time* is archon.
363. ἀληθες (accented in this way), ironically, *indeed?* *itane?*
364. ἀλλά, *but*. It is often used to introduce *quick, abrupt retorts, objections, exhortations, &c.* ἀλλ' ἀδύ-
-*rator*, 'nay but, *it's impossible*' (or, why, *it's im-
-possible*). ἀλλὰ βούλομαι, 'well, *I will!*'
ἀλλά is also our '*but*' = '*except*' after general

negatives: some case of *ἄλλος* generally stands in the preceding clause.

ἄλλ' οὐ, *unless, except; nisi.*

ἄλλο τι οὐ (or *ἄλλοι*); used as an interrogative particle (316).

ἄλλως τε καί, especially, in particular.

365. *ἀμα*, *at the same time* (as prep. 'together with, dat.') *ἀμα* followed by *καί* in the following clause; *as soon as* (omitting the *καί*).^b The two assertions are marked out as occurring at *the same time*; and the particles may be variously translated, according to the view with which the *coincidence* is pointed out: *no sooner—than; already—when; when—at once, &c.*

366. *ἀμέλει* (properly the *imperat.* of *ἀμελέω, don't mind, or be anxious about*), as *adv. doubtless, certainly.*

367. **ἄν*, see 75: for *έάν*, see 77.

368. *ἄντα, up!* (for *ἄνάστηθι, rise up!*)

369. *ἄνθ' οὖτ, because, for* (267).

370. **ἄρα^a* (*ἄρ, δά, ε* in *Epic poets*), *therefore, consequently, then.*

1) It is also used where it seems to be without power, but indicates *conformity with the nature of things or with custom; as might have been expected; ex ordine, rite.* Hence it serves to mark a transition to an *expected proposition.*

^a *ἄλλ'* *οὐ* has this meaning after negatives and questions that imply a negative. The *ἄλλ'* *might sometimes* be supposed *ἄλλο*, used elliptically; but frequently this is impossible; and it is better, therefore, to understand it always to be *ἄλλά*. (Krüger.)—A case of *ἄλλος* often stands already in the sentence. The construction probably arose from two nearly equivalent forms: *οὐδέντις ἄλλο—ἄλλά*, and *οὐδέντις ἄλλο—οὐ*. (K.)

^b e. g. *ἀμα δηκούσαμεν τι καὶ τριηράρχους καθίσταμεν.* "Aμα is also used with the *part.* like *μετάξυ*: *ἀμα ταῦτ' εἰπών δυτότην.*

• When prepositions are used alone as *adverbs*, and thus become equivalent to verbs, they throw back the accent.

• The old derivation from *ἌΡΩ* (to *fit*, trans. and intrans.) seems far preferable to Hartung's derivation from a common root with *ἀρχάζω, rapio, repente.* So Kühner.

• *Enclitio.*

2) After *εἰ*, *ἴσα*, &c. it has the force of *indeed* or *perchance*.—*εἰ μὴ ἄρα* (*nisi forte*) has often an ironical meaning; *unless, forsooth!*¹

371. *ἄττα* (with *part.*), *as being* (242. a).

372. **ἀὖ* (*backwards*), *again*; 2) *on the other hand*; 3) *further*; *and then also*.

373. **ἄττες*, *ἄττάρη* (both *Epic*), and *ἄττάρη*, have the same meaning as *ἀὖ*. So also the poetical **ἄττως*, *Ion.* *ἄττης*. (*ἄττάρη* and *ἄττάρη* begin a sentence or clause.)

374. *ἄττως*, *thus* (*emphatical*): 2) *ut erat*; of things in their *original, unchanged* state, or that are of *common every-day occurrence*; 3) it is attached to words expressing *reproach, contempt, or neglect*, e. g. *childish, useless, vain, &c.* Hence 4) it is used *alone* as equivalent to *μάτην, idly, vainly, uselessly*. It is a sister form of *οὕτως*.² (B.)

Γ.

375. **γάρ* (*γε ἄρα*), *for*.

It often refers to a short sentence to be mentally supplied (such as, *I believe it; no wonder. &c.*) In questions³ it answers pretty nearly to our 'then,' and implies *surprise* (= *why? what?*)

τί γάρ; quid enim? or quidni enim? = certainly, to be sure.

πῶς γάρ; (Att.) is an emphatic denial = by no means.

376. **γέ* (*a strengthening particle*), *at least, at all events, certainly.*

¹ **Ἄρα*, the *interrog.* particle, stands first in its sentence. "Attic poets, however, allow themselves to interchange the quantity, and use *δέ* for *consequently*, *ἄρα* as the *interrog.* particle; but without altering the proper place of each." (B.)

² Hermann, on the other hand, says, that it should always be written *ἄττως* in Homer; and Hartung thinks Buttmann's a strange mistake, the derivation being from *ἄττος*, *he and no other, self* (so that *ἄττως = thus and in no other way*). He considers that the rough breathing is only a dialectic peculiarity. *ἄττως* *Æol.*, *ἄττρος* *Att.* (Eustath.)

³ Especially after *τίς*; *πότε*; *πώς*; &c.

¹ For which *γένεν* is more commonly used.

It adds strength and emphasis to the word to which it is added, answering the same purpose that an *elevation of the voice* does in speaking, or *italics* in a printed passage. It is used in *rejoinders* and *answers*, either to confirm or to restrict; also in *exhortations* to make them more impressive.

ἴωγε, I for my part—εἰκότως γε, quite naturally—πάντα γε, quite so, certainly.

γέ δῆ, ¹ certainly.

γέ τοι, yet at least; at least however; however.

γέ μήν (certe vero; vero), certainly however; but yet; hence it is also a strengthened δέ.

A.

377. *διότι* (= *διὰ τοῦτο ὅτι*), *because*: but later writers often use it for *ὅτι*, *that*.

378. **δέ* (see *μέν*) has three meanings of *and*, *but*, *for* [the last in the old writers only].

379. **δή*,¹ a strengthening particle, properly *now* (for which *ἥδη* is used); it is employed in various ways to enliven a speech:—

ἄγε δή, φέρε δή, come now!

τί δή; what then?

It also means *truly, forsooth*. After relatives it has the force of our 'ever.' *ὅστις δή, whoever it may be, &c.* It often follows superlatives.

380. **δήπον* (confirms a conjecture proposed. M.): it is a more emphatical *πού* (see *πού*), *I imagine* or *suppose*; *doubtless*.

**δήπονθεν* is used to hint, with a little irony, that the contrary is impossible.

¹ Interest hoc inter γέ δή et γέ τοι, quod δή sententiam per γέ restrictam simpliciter confirmat, τοι autem eam sententiam indicat oppositam esse praecedentibus quodammodo. Hinc γέ δή est *sane quidem, enim vero*; γέ τοι autem *certe quidem*. (Herm.)

¹ It is only in Homer and Pindar that δέ stands at the beginning of a proposition or clause. (M.)

*δῆθεν has also the ironical force of δή, *forsooth*. (M).
*δῆτα, like δή, is used in assuring and confirming
(surely, certainly).

E.

381. εἰ, if; 2) whether; and 3) after some verbs of feeling, that. (See 333.)

{ εἰ καί, if even, although.
{ καὶ εἰ, even if, even though.
εἰ γάρ, O that!—a wish; like εἴθε.
εἰ μή, unless.
εἰ μή διά, but for.

εἴτις, εἴτι, properly, if any one; if any thing: but it is used as equivalent to οστις, with more emphasis; whoever, whatever.

382. εἶτα, { 1) afterwards, thereupon; 2) then.
επειτα, {

They are used in *scolding, reproachful* questions (see 315), and often with verbs, to refer emphatically to a preceding *participle*.^m

383. εἴθα, demonstr., *here, there*; but also, and in prose generally, relat. *where*.ⁿ εἴθάδε, demonstr., *here*; *hither*.

εἴταιθα (Ion. εἴθαῦτα), *here*.

εἴθεν, *hence, thence, whence*: εἴθέντε, *hence*.

εἴθεν μέν—εἴθεν δέ (hinc—illinc), *on the one side—on the other*.

εἴθεν καὶ εἴθεν (hinc illinc; ab utraque parte), *on this side and that; on both sides*.

εἴτενθεν, *hence, thence*.

(All these words relate also to *time*.)

384. επει, *after*; 2) *since, quoniam*.

Before *interrogatives* and the *imperat.*, it has the meaning of *for*; *for else*.

^m οὐδεὶς μενοι εἴρειν τὰς ὁδούς, εἶτα πλανώμενοι ἀπώλοντο.

ⁿ But εἴθα or εἴθα δή may stand at the beginning of periods for *ibi*, *there* or *then*.

ἐπειδή has the same meanings, but ἵστι is far oftener used in the sense of *since*.

385. ἕστε (= ἐς ὅτε†), *until, as long as*.

386. ἔτι, *yet, still, further*.

οὐκέτι, μηκέτι, *no more, no longer*.

387. ἐφ' ὧ, ^o *on condition that*: ἐφ' ὧτε, the same but generally with the infinitive.

H.

388. ἢ, *or*; ^p in comparisons, *than*.

389. ἢ, *truly, certainly*: but generally a mere interrogative particle [—ne, but only in direct questions].

ἢ μή, *assuredly, in asseverations, promises, &c.*

390. ἢδη, *now, already*. Also, ‘*without going any further*.’^q

391. ἢν = ἵάν (see 77). This is the form used by the Attic poets for ἵάν: never ἢν.

Θ.

392. *θήν (enclit.), *I should imagine; surely*; in ironical, sarcastic speeches. οὐ θήν, η θήν. It is peculiar to Ionic and Doric poets.

L.

393. ἵνα, *where*; 2) *in order that*.^r

† This derivation seems disproved by such passages as Xen. An. iv. 5, 6: ἔτει τοῦτο δάσκον, *usque ad*. I believe it to be *t*; with the old connective *τέ*. See *τέ*.

• Here ἐφ' ὧ (properly = *τοῦτο δέ*) is equivalent to *τοῦτο δέ* —.

¶ It retains this meaning in questions: πόθεν ἔκει; η δῆλον διτι εἰς μηδέπας; *where is he come from? or is it plain that he is come from the market-place (and so the question unnecessary)?*

^q πάντα γάρ μοι δοκεῖ ηδη πολλοῦ δν ἄξιος είναι ἐπίτροπος, δν τοιούτος. Xen.

^r ἵνα (= *in which case*) goes with indic. of a past tense to express what would have happened, if, &c. Ήν' οὐ νομάζεις. Ήν' εἰ χειρός, &c.

K.

394. *καὶ*, 1) *and*; 2) *also, even*.

τε—*καὶ*, *both— and, or and also : as well— as*.
 [But these particles are often used where we
 should only use ‘*and*.’]

καὶ εἰ, καὶ εἰ: see under *εἰ*.

*καὶ μάλα, { before these words *καὶ* has a peculiar
 καὶ πάντα, } energy.*

*καὶ μήν, (immo,) well! certainly! 2) (atqui), and
 yet.*

καίπερ, although.

καὶ ταῦτα (idque), and that too.

*καίτοι, and certainly ; 2) and yet certainly ; and
 yet ; 3) although.*

*καὶ (also) often seems to be superfluous in familiar
 conversation : ἵνα καὶ εἰδῶ, that I may know, &c.*

καὶ is used in questions, to imply that *nothing*
 can be expected, &c. It may be often translated
 by *at all, possibly*. τι χρή προσδοκᾶν; asks for in-
 formation, but τι χρή καὶ προσδοκᾶν; ‘*what can one
 possibly expect?*’ implies that nothing can possibly
 be expected.

καὶ—δέ. When *καὶ* and *δέ* come together in a pro-
 position, *καὶ* is *also*: but the two are often used
 where we should use ‘*and also*.’

395. **κέ, κέν*, an *enclitic* particle, used by the Epic po-
 ets for *ἄν*.

M.

396. *μά, not by— ; a particle of swearing*. It has a
 negative force when *alone*, but may have either *ναι*
 or *οὐ* (*yes or no*) with it.

397. *μάλιστα μέν—εἰ δέ μή, &c. —if possible—but if
 not, &c.—mentioning what is best to be done, and
 also what is the second best, if that is not feasible.*

* With *numerals, words of time, &c.* *μάντεν* (*about*) signifies that

398. *μᾶλλον δέ*, or *rather*.

399. **μέν*; *indeed*—answered by *δέ* (*but*), or sometimes by *ἀλλά*, *μέντοι*, &c.

The answering *δέ* is sometimes omitted:—

1) When the *opposition* is clearly marked without it: e. g. by naturally *opposite* words, such as adverbs of *place* and *time*, with an opposite meaning: *here*—*there*; *in the first place*—*secondly*.

2) When the opposition is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with *μέν* at the beginning of a proposition. Thus, *ἴγαν μέν*, *equidem*.

400. **μέντοι*, *to be sure*; 1) *I allow*; 2) *but indeed, however*.

401. *μή*, *not*; 2) *lest*, or *that not*; 3) *that* (after verbs of *fearing*, &c.) In questions it expects the answer 'no,' being somewhat stronger than *μῶν*; (*num?*) After some verbs (e. g. *restrain*, *prevent*, *forbid*, *deny*, &c.) it is used where it seems to be superfluous, from *our* using no negative particle.

μή οὐ: see § 49.

402. *μηδέ*, } See *οὐδέ*.
μητέ, }

403. **μήτ*, 1) *truly, indeed*; 2) *but indeed, yet*.
τι μήτ; *why not?*

404. *μήτε γε*, (*nendum*) *much less*.

N.

405. *νῆ*, 'by,' in oaths (with *acc.*)

the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so*.

* *μέν* and *δέ* are much more frequently used than *indeed*—*but*, which always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus a *section*, *chapter*, or even *part* of a whole work, often ends with (for instance) *καὶ ταῦτα μέν οὖτος δύινος*: when the next chapter will necessarily begin with something like *τῇ δὲ τοτεπαλα* (*on the following day*). It is only when the context clearly requires it, that *μέν* is to be rendered, *it is true, indeed*.

406. **τόντον*, *τόντον* (enclit. *τό*), properly the same as *τόντον*, for which it sometimes stands; 2) for *οὖν*, *then*, *now*.
 407. *τόντον δέη*, *now*; 2) with a *past* tense, *just now*.

O.

408. *ό μέν—ό δέ*,^{*} *the one—the other*.
 . *οἱ μέν—οἱ δέ*, *some—others*.
ό μέν, *ό δέ* *οὖν* often stands alone in reference to a preceding proposition. *πάντας φιλητέον*, *ἄλλ’ οὐ τὸν μὲν τὸν δέ οὖν*, *we must love all, and not (love) one man indeed, but not another*. *παρῆσαν οὐχ οἱ μέν οἱ δέ οὖν*, *ἄλλα πάντας*.

409. *ό δέ* (*quod vero est*), after which the *τοῦτό ἐστι* is omitted.[▼]

410. *όθούντεκα* (= *ὅτον ἔνεκα*), *because, that*, in the Tragic poets.

411. *οἵος* (*ποιεῖν*), *of a kind or character* (to do, &c.)
οἴος τε, *able, possible*.
οἷον εἰκός, *as is natural; as one may (or might) suppose*.

412. *όποτε*, *when, whenever*; 2) *since*: as *quando, quandoquidem* are used for *quoniam*.

413. *όπου*, *where* (there were); 2) *since* (*siquidem*).

414. *όπως*, as adv., *how*; 2) conjunct., *in order that, that*. *όπως ἔσσεσθε*, *see that you be*=a strong imperative.

415. *όσαι ήμέραι* or *όσημέραι*, *daily*; properly, *as many days as there are*.
όσος follows *θαυμαστός* and superlatives of quality.
πλεῖστα οσα or *όσα πλεῖστα*, *quam plurima*: *θαυμαστὸν οσον, mirum quantum*.
όσον οὐ (or *όσονού*), *all but*.

416. *ότε*, *when*. *ότε μέν—ότε δέ*,[▼] *sometimes—sometimes*.

* For *ό μέν—ό δέ* we sometimes find *δις μέν—δις δέ*.

▼ *δέ δι πάντων δεινότερον* (*but what is the most terrible thing of all, is this*).

▼ Whenever the forms *τότε*, *ότε* are used twice (sometimes only

417. *ὅτι*, *that* (instead of Lat. *acc.* with *infin.*); 2) *because*, for *διὰ τοῦτο ὅτι*, i. e. *διότι*.

ὅτι also strengthens superlatives, and is used to introduce a quotation in the very words of the speaker, where we use no conjunction (see 358. *f.*)

ὅτι μή, after negatives, *except*.

418. *οὐ*, *not*: in questions it requires the answer 'yes.'
(*ἡ*) *οὐ διάλυσις* = *the non-destruction*.

οὐ γὰρ ἀλλά is commonly used in the sense of 'for,' with increase of emphasis, *q. d.* 'for it is no otherwise, but.' (M.)

οὐ μή: see 287.

οὐ μήν, *yet not, but not*; 2) as a negative protestation. See *ἡ μήν*.

οὐ μήν ἀλλά (or *οὐ μήτοι ἀλλά*), properly, 'yet not!'—'but,' it has generally the force of *yet, however*; sometimes of *rather, much more*.

οὐ πάντα, by no means.

οὐ φημι, I say (that) not; deny, refuse.

419. *οὐχ ὅτι*—*ἀλλὰ καί, not only—but also.*

οὐχ ὅτι—*ἀλλ' οὐδέ, not only—but not even.*

οὐχ ὅπως—*ἀλλὰ καί, not only not—but also.*

οὐχ ὅσον and *οὐχ οἷον* are also found for *οὐχ ὅτι* and *οὐχ ὅπως* respectively.

420. { *οὐτε, μήτε*, } Both forms are *connecting negatives*, answering to *neque*; 1) *nor, and not*; 2) *οὐτε*, or *μήτε* repeated are *neither—nor*.

The forms *οὐδείς, μηδείς*, have the further meaning of 1) *also not*; 2) *not even*, which is always their meaning in the middle of a proposition.

οὐδὲ ὡς, not even so. See *ὡς*.

421. **οὖν, therefore, then.** It gives to relatives (*ὅστις-οὖν, &c.*) the force of the Lat. *cunque, (ever, soever)*.

once) for *ποτέ—ποτε, sometimes—sometimes*, they are accented *ποτέ—ποτε*. (B.)

* When *μὴ ὅτι*, *μὴ ὅπως* begin the sentence, *ἴποθελη τίς* may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative sense*.

* *οὖν* is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say.*)

1) *οὐκοῦν*, properly an interrogative of inference, as *οὐκοῦν εἴηθες τοῦτο*; 'is not *this*, then, *foolish*?' But generally the interrogative force, and with it the negation vanishes, and *οὐκοῦν* is to be translated simply by 'therefore,' and begins a clause.*

2) *οὐκοῦν* is a strengthened negative; *not in the least*.—In the meaning 'therefore not,' without a question, it is better written *οὐκ οὐν*.

422. *οὐπω*, *never yet*.

οὐδέποτε, *never*, is used of both *past* and *future* time; *οὐδεπώποτε*, only of *past* time. (See *πω*.)

II.

423. **πέρ* (enclit.), *quite*: used nearly like *γέ*, to strengthen a preceding word. It is frequently appended to *relatives*, and adverbs of *time*, *cause*, and *condition*. Thus *ώσπερ* properly means 'exactly as.'

It is derived, probably, from *πέρι*, in the sense of 'very.'

424. *πὴ μέν—πὴ δέ* (not *πὴ μέν—πὴ δέ*, Hermann), *partly—partly*.

425. *πλήν*, *except*: as *conjunction*, or *preposition* with *gen.*: *πλήν εἰ*, *except if*.

426. *πολλάκις*, *often*, after *εἰ*, *ἴαστος*, *μή*, has sometimes the meaning of (*forte*) *perhaps*, *perchance*,

427. **ποτέ* (enclit.), *at any time*. With interrogatives it expresses surprise: *τίς ποτε*; *who in the world?*

428. **πού* (enclit.), *somewhere*; 2) *perchance, perhaps*; 3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.

429. *πρός σε θεῶν*, *I adjure you by the gods* (*ἰχετεύω* is generally omitted in this form of adjuration).

* *οὐδεῖν*, extra interrogationem, acerbam interdum habet ironiam. (Bremi, Dem. p. 238.)

430. *πρὸ τοῦ*^a (better *προτοῦ*), *before this or that time* (= *πρὸ τούτου* or *ἔκείνου τοῦ χρόνου*).^b

431. **πώ* (enclit.), { *till now, hitherto*: but they are **πώποτε*, { never joined to affirmative propositions in this sense.

οὐπω, μήπω,^c *never yet, not yet*. *πώποτε* is seldom annexed to the simple *οὐ*, *μή*, but to *οὐδέ*, *μηδέ*. The form without *πώ* (*οὐδέποτε, never*) is commonly employed only *generally* or with respect to the *future*. Both *πώ* and *πώποτε* may be separated from the negative particle by other words between.

These particles are also used with *relatives*, *interrogatives*, and *participles* used as equivalent to relative sentences. With these words there is no *negative* expressed, but the *notion* of a negative lies at the bottom of them all. *τίς πώ; —όσα πώποτε ἡλπίσαμεν, &c.*

432. *πώμαλα*,^d *properly, how so? how then? hence, by no means.*

T.

433. *τὰ μέρα—τὰ δέ, partly—partly* (adverbially).

434. **τ' ἄρα* or *τ' ἄρο* (poetical), *ἄρα* strengthened by *τοί*.

435. **τέ* (que). See *καί*.

In the old language (as we find it in the Epic poets) *τέ* seems to *impart* to many pronouns

^a *τὸν γὰρ τῶν πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρέσιοις οὐδαρέθει διηγλωθεν.* (Thuc. iv. 120.)

^b It answers exactly to our 'before this,' 'before that.'

"Quando in serie orationis *præteritum tempus* memoratur, tunc de eo quod ante illud etiam fuerit formula *προτοῦ* non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non amplius ita esse.*" (Buttm. ad *Aleib.* I. 14.)

^c Not to be confounded with Homer's *οὐπω, μήπωποτπω, μήπως, in no way, by no means.*

^d For *πῶς μάλα*; (B.) Others say for *πῶ μάλα*;—*πῶ* being a rather uncommon Doric form for *πόθεν*;

and particles the *connecting* power, which they afterwards retained in themselves without the particle.

Thus we find *μέν τε*, *δέ τε*, *γάρ τε*, &c., and even *καὶ τε*.

Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this *τέ* obtained the connecting power (*and this*), and thus became the *relative* (*which*). As soon, however, as these forms were exclusively allotted to the relative signification, the particle *τέ* was dropt as superfluous. Hence we often find in Homer *ος τε*, *οσον τε*, &c. for *ος*, *οσον*, and the like. The particles *ωστε*, *ωτε*, and the expressions *οίος τε*, *ἐφ' ϕ τε* are remains of the ancient usage.

436. *τῇ μέρ—τῇ δέ*, *in one place and another*; *here—there*; *in one respect—but in another*.

437. *τι*, *in some respect, in any respect, at all.* • *τι μήν*; *why not?*

438. *τὸ δέ* often introduces a statement *opposed* to what has been said before, and may be translated by (*quum tamen'*) *whereas, but however*, or sometimes, *but rather*. (See *Heindorf*, *Theæt.* 37.)

τὸ δέ with the *superlat.* often stand alone, with the omission of *τοντό εστιν*. *τὸ δὲ μάγιστρον πάντα ταῦτα μόνος κατειργάσατο*, *but the greatest thing is (this), that, &c.* (See *δέ—*.)

439. **τοί* (enclit.), properly an old *dat.* for *τῷ*, meaning *therefore, certainly*. But these meanings have disappeared, and *τοί* has only a *strengthening* force: • it

• It is often added to *πάντα*, *εχέδων*, *οὐδέποτε*.

† *τὸ δὲ οὐ δεῖ*, *ως*, &c.—*quum tamen non oporteat*.

§ According to Hartung, *τοί* has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: e. g. *Εκτείνα τοί οὐ δέ, I would have killed you, and nothing else—I would assuredly have killed you.* Nagelsbach thinks it the old *dat.* of the *pronoun οὐ* (76).

is frequently used with *personal* pronouns, and in *maxims, proverbs, &c.*

*τοιρν, *therefore, then, now, so now.* It is also used when a person proceeds with an argument; *now, further, but now.* Besides this it is frequently used in *objections*, either in a continued narrative, or more commonly in replies: *why* or *why then.* [Very seldom as the first word of a clause! P.]

τοιγαρ (ergo), *therefore.*

τοιγαροι and τοιγαρον, *therefore, even therefore, and from no other cause, precisely for that reason.*

440. τοτε μερ—τοτε δε,^b *at one time—at another.*
 441. τοτεκα (Epic), *on that account; therefore.*
 442. τοντο μερ—τοντο δε, *on the one hand—on the other.*
 443. τρ, *therefore.*

Ω.

444. ως (relat. adv.), *as (as if, so as); 2) of time, as, when; 3) with numerals, about; 4) it strengthens superlatives, especially of adverbs, and some positives.*

ως (prepos. = εις), *to, with acc.: but only of living things.*

ως (conjunc.), *that; 2) in order that, with subj., opt., or fut. indic.: 3) so that, with infin., more commonly ωστε: 4) since; 5) quippe, for.*

ως ἐνι¹ (= ως ἐνεστι, *as it is possible*) is used with superlatives: ως ἐνι μάλιστα, *as far as it is any way possible.*

ως ἐπος εἰπειν, *so to say.*

ως συνελόντι (sc. λόγω) εἰπειν, *to be short; in a word.*

[For which συνελόντι εἰπειν, and συνελόντι alone are found.]

^b See note on δε.

¹ When prepositions are employed instead of the compounds of εἰναι, or rather when, this verb being omitted, they stand alone as adverbs, the accent is thrown back on the first syllable. See δε.

ὣς (with accent) = οὐρως, *thus*. It is common in the poets, especially the Ionians; but in prose is found only in οὐδὲ ὥς, καὶ ὥς.

Table of the less obvious meanings of Prepositions in Composition.

ἀμφί, *on both sides.*

άντι, *against, marking opposition.*

ἀνά, ¹ *up; back again.*

διά (dis) *marks separation; taking apart or aside.*

ἐν, *often into.*

κατά,¹ *down; it often implies completion, and hence, 2) ruin, destruction* (answering in both to *per*).

μετά (*trans*) *marks transposition, change.*

ναρά sometimes signifies (like *præter*) *missing or doing amiss.* ναραβαίνειν, *to transgress, &c.*

¹ With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast*.

¹ Hence κατά is sometimes equivalent to *up* in English: καταφεγγεῖν, *to eat up.*

T A B L E
OF
DIFFERENCES OF IDIOM, ETC.

ENGLISH.	GREEK.
1. (§ 1.) He who does.	The (person) doing (δέ πράττων).
2. (§ 2.) Socrates. A woman.	The Socrates (often). A certain woman (γυνή τις). [When a particular person is meant, though not named.]
3. (§ 3.) <i>My</i> slave. <i>Your</i> slave, &c.	The my slave. The your slave.
4. I have } a pain I am suffer- } in my ing from } head.	I am pained (as to) the head: acc. (ἀλγῶ).
5. He rejoiced (or, was vexed) when the citi- zents were rich (or, that the citizens were rich).	He rejoiced (or, was vexed at (ινὶ) rich the citizens.
6. My friend and my bro- ther's.	The my friend and the of the brother.
7. (§ 4.) The wisdom of the geometer.	(Very often) The of the geometer wisdom—or, the wisdom, the of the geometer.

ENGLISH.	GREEK.
8. The beautiful head.	As in English; or, 'the head the beautiful.'
9. The son of Philip.	<i>The</i> of Philip (<i>son</i> , <i>viόs</i> , understood).
Into Philip's country.	Into <i>the</i> of Philip (<i>country</i> , <i>χώρα</i> , understood).
10. The affairs of the state.	<i>The</i> (<i>neut. pl.</i>) of the state.
The people in the city.	<i>The</i> (<i>oi</i>) in the city.
Those with the king.	<i>The</i> (<i>oi</i>) with the king.
My <i>property</i> .	<i>τὰ ἔμαι</i> .
11. (§ 5.) The men of <i>old</i> .	{ The <i>long-ago</i> (men)— <i>οἱ πάλαι</i> .
The men of <i>old times</i> .	The <i>then</i> (men).
The men of <i>those days</i> .	The <i>between</i> time.
The <i>intermediate</i> time.	The <i>now</i> life.
The <i>present</i> life.	The <i>up</i> jaw (<i>ἡ ἀνω γράθος</i>).
The <i>upper</i> jaw.	The rhinoceros has <i>the</i> (= its) hide very hard.
12. (§ 6.) The rhinoceros	They have <i>the</i> (= their) claws strong.
has a very hard hide.	
They have strong claws.	
13. The beautiful; beauty (in the <i>abstract</i> .)	<i>τὸ καλόν</i> .
Beautiful things.	
Whatever things are beautiful.	{ <i>τὰ καλά</i> .
What is beautiful.	
14. Speaking.	The to-speak.
Of speaking.	Of the to-speak.
By speaking, &c.	By the to-speak, &c.
15. Virtue. Gold. Eagles.	<i>τὸ λαλεῖν</i> : <i>τοῦ λαλεῖν</i> , &c. The virtue. The gold. The eagles (when the class is meant; or <i>eagles</i> generally).
16. To do kind offices. —confer benefits on. —treat well.	{ <i>εὖ ποιεῖν</i> with acc. of person.

ENGLISH.

GREEK.

17. To prosecute on a charge of murder. To pursue of murder.

To be tried for murder. To fly of murder.

18. (§ 7.) Some—others. { The indeed—but the.
oi μέν—οι δε.
But (or and) he (or it). δ δέ... at the head of a clause.
And he... καὶ ὅς... .

19. (§ 8.) The other party. οι ἔτεροι.
The rest of the country. The other country.

20. The whole city; all the city. πᾶσα ἡ πόλις.
Every city. πᾶσα πόλις.

21. (§ 9.) With two others. Himself the third (pron. last). ἵνηρετεῖ τοῦτο (pers. for whom in dat.)

22. To perform this service. πολλὰ ἵνηρετεῖν.

To perform many services. The things of himself (τὰ σαυτοῦ.)

23. His own { things. The (neut. pl.) of the gods.

One's own { things. The greater part of... ὁ πολὺς { in agreement
Half of... ὁ ἡμισυς { with the noun governed by 'of.'

25. (§ 10.) What comes from the gods. ἐπ' ἔμοι. ἐπὶ τοῦ πατρός.

The greater part of... ἐπ' ἔμοι.

Half of... To have (themselves) so (οὗτοις ἔχειν).

26. (§ 11.) In my time. In my father's time. To be taken or caught (ἀλῶναι with gen.)

In my power. οὐχ ὅτι—ἀλλὰ καί. See note on 82.

27. (§ 12.) To be so. To benefit greatly (μέγα ὀφελεῖν).

To be found, brought in, { of... &c. guilty

28. (§ 13.) Not only—but also. To confer a great benefit on.

ENGLISH.	GREEK.
To do a great injury to.	To hurt greatly (<i>μέγα βλάπτειν</i>).
29. (§ 14.) I should <i>like</i> to behold.	I would gladly behold (<i>ηδέως ἀνθεασαίμην</i> .)
I should <i>like</i> extremely to behold.	ηδιστί ἀνθεασαίμην.
I would <i>rather</i> behold A than B.	ηδιον ἀνθεασαίμην A η B.
30. It is not <i>possible</i> .	It is not (<i>οὐκ ἔστιν</i>).
31. On the <i>plea</i> that I could then conquer.	As so being-likely-to-conquer (<i>ώς οὐτως περγερδμένος ἀντί</i>).
Though I <i>should have</i> , &c.	ἔχων ἀντί.
32. (§ 15.) When you <i>have done</i> , you <i>will</i> , &c.	When you <i>shall have done</i> (<i>ἀντί</i> with <i>subj.</i> 90*).
33. (§ 16.) What I <i>please</i> .	ἀ δοκεῖ (<i>μοι</i>). (If necessary, <i>ἀ δόξειεν</i> , or, <i>ἀντί</i> <i>δόξην</i>).
34. (§ 17.) And you as much as any body. And you among the first.	Having begun from you (100). } Do it <i>by leisure</i> (<i>σχολῇ</i>).
35. <i>Am slow</i> to do it (112).	
36. CONDITIONAL PROPOSITIONS (79).	
(1) If I have any thing, I <i>will give it</i> .	(1) If the <i>consequent</i> verb is in the <i>future</i> , the <i>conditional</i> verb is (generally) in the <i>subj.</i> with <i>ἔάντι</i> .

[■] *θεᾶσθαι* is 'to behold' something that may be considered a *spectacle*. *ἴδειν* (*ἴδειν*, *διησθαι*) is simply *videre*, to *see*. Hence *ἴδειμι* should be used in the phrase 'I should like to see,' when the notion of a *spectacle* is quite out of place.

[■] Both verbs *may be* in the *future indicative* (the *conditional verb*

ENGLISH.

If it has thundered, it has also lightened.

2) If you *should* do so, I *should* laugh.
 If you *were to do* so, I *should* laugh.
 If you *would do* so, you *would* oblige me.

3) If I *had* any thing, I *would* give it.
 If I *had had* any thing I *would have* given it.

37. (That) they *would* fetch.
 (That he, &c.) *would* be able.
 They *would* have died.
 I *should* have died.

38. (§ 20.) We *should* (or *ought to*) set about the work.

2) When both verbs have 'should,' 'would,' or the first 'were to,' the second 'should' or 'would,' both are to be in the *optative*; the *consequent* verb with *ār*.

3) When the *consequent* verb has 'would,' but the *conditional* verb not, both verbs are in a *past tense of the indicative*; the *conditional* verb with *ei*, the *consequent* verb with *ār*.

sύρειν *ār*.
δυνηθῆναι *ār*. } § 14.

Aor. with *ār*. (imperf. or pluperf. if necessary).

The work is *to-be-set-about* (verbal in *τέος*).

GREEK.

with *ei*). The condition is then expressed in a more positive way, as a contemplated event: a construction which is often adopted when the condition expresses an event *hoped for* or *fearred* (R.); as, *εἴ τι πελτεύται Μήδοι εἰς Πίρρος τὸ δεινὸν ἥξει*.

* As in the *consequence* of the fourth form of conditional propositions. 81. d.

ENGLISH.	GREEK.
The work <i>should be set-about</i> .	
We <i>must set-about</i> the work.	
The work <i>must</i> be set about.	
39. (§ 21.) I should have died <i>but for</i> the dog.	It is <i>to-be-set-about</i> (<i>neut.</i> of verbal in <i>τέος</i>) the work. ^p
40. The <i>all but</i> present war.	I should have died, <i>if not through</i> the dog (<i>εἰ μὴ διὰ</i> , with <i>acc.</i>)
41. (§ 22.) Having had his government taken away.	The <i>as-much-as not</i> (<i>οὐσον οὐ</i>) present war.
Having been entrusted <i>with</i> the arbitration.	Having been taken away <i>his government.</i>
Having had his eyes knocked out.	Having been entrusted <i>the arbitration.</i>
42. To conquer him <i>in</i> the battle of Marathon.	Having been knocked out <i>his eyes.</i>
43. To flow with a full (<i>or</i> strong stream).	To conquer him the battle at (<i>ἐπ</i>) Marathon.
To flow <i>with</i> milk.	To flow much (<i>πολὺς adj.</i>)
44. (§ 24.) Till late in the day.	To flow milk.
45. Willingly at least.	Till <i>far-on</i> (<i>πόρρω</i>) of the day.
Willingly.	
46. So to say.	
To speak generally.	
47. Sensible persons.	
48. To drink <i>some</i> wine.	
(Not) to drink any wine.	
	To be willing (<i>ἐκάλειναι</i>).
	As to say a word (<i>ώς ἐπος εἰπεῖν</i>).
	The sensible of persons (<i>οἱ φρόνιμοι τῶν ἀνθρώπων</i> , <i>sometimes</i> ; but very often <i>οἱ φρόνιμοι</i> only).
	To drink <i>of wine.</i>
	(Not) to drink <i>of wine.</i>

^p The 'work' is to be in the case governed by the verb from which the verbal is derived.

ENGLISH.	GREEK.
49. My property, <i>wretched man that I am!</i>	My (property) of (me) <i>the wretched!</i> [τὰ ἐμὰ τοῦ κακοδαλμορος.]
50. What misery!	The misery (in the <i>gen.</i>)
51. (§ 25.) Who <i>in the world</i> ...?	Who ever? (τις ποτε;)
52. To be nearly related to.	To be near to a person (<i>in respect</i>) of family.
53. (§ 26.) You shall not do it <i>with impunity</i> .	You shall not do it <i>rejoicing</i> (χαιρων).
54. I would not have done it <i>at all</i> (132).	I would not have done it <i>the beginning</i> (ἀρχήν or τὴν ἀρχήν).
55. (§ 28.) It is <i>the part of</i> a wise man.	It is of a wise man.
56. It is not a thing <i>that everybody can do</i> .	It is not every man's (<i>πάντος</i> τός).
It is not every one that can do this.	It is not <i>every man's</i> to do this.
57. To be one's own master.	ἐαυτοῦ εἶται.
58. (§ 29.) More powerful <i>than ever</i> .	More powerful <i>himself than himself</i> (αὐτὸς αὐτοῦ).
59. Afflictions <i>too great for tears</i> .	Afflictions greater <i>than in-proportion-to</i> (ἢ κατὰ) tears.
Of superhuman size.	Greater <i>than according-to man</i> (ἢ κατ’ ἀνθρώπον).
More than could have been expected from the small number of the killed.	More <i>than in-proportion-to the dead</i> (ἢ κατὰ τὸν νεκρούς).
60. <i>Too young</i> to know, &c.	Younger <i>than so as to know</i> (ἢ ὥστε).

^a Of course 'themselves than themselves,' when more than one are spoken of.

ENGLISH.	GREEK.
61. (§ 30.) With more haste than prudence.	
Hastily rather than prudently.	More-hastily than more prudently.
More hastily than prudently.	
62. The greatest { possible. As great as { bly. " " as he could,	ώς or ὅτι with superlat.
As many as he possibly could.	As many as he could most (οσος ἤδηντο πλείστος).
63. If any other man can do it, you can.	You, if any other man (εἴ τις καὶ ἄλλος), can do it.
If any man is temperate, it is you.	You, if any other man, are temperate.
64. I have injured you more than any other individual has.	I one man have injured you the most (πλείστα εἰς ἀνήρ σε ἔβλαψα).
65. (§ 31.) To charge a man with a crime	To charge (έγκαλσιν) a crime to a man.
66. (§ 35.) If it is agreeable to you. If you are willing.	If it is to you wishing it (εἴ σοι βουλομένῳ εστι).
67. And that too . . .	καὶ ταῦτα.
68. For the present at least.	τό γε τῦν εἶναι.
As far as they are concerned.	τὸ ἐπὶ τούτοις εἶναι.
69. (§ 36.) I offer myself to be interrogated.	I offer myself to interrogate.
70. (§ 37.) It was done that robbers might not commit depredations, &c.	It was done τοῦ μὴ λῃστὰς κακονοργεῖν, &c.
71. Nothing was done because he was not here.	Nothing was done διὰ τὸ ἔκεινον μὴ παρεῖναι.

ENGLISH.	GREEK.		
72. He said that <i>he</i> was in a hurry.	He said to be in a hurry (<i>pron.</i> omitted).		
73. (§ 40.) He is <i>evidently</i> hurt.	He is evident ($\delta\eta\lambda\sigma$) being hurt.		
I am conscious of thinking so.	I am conscious ($\sigma\nu\tau\omega\delta\alpha$) to myself <i>thinking so</i> (nom. or dat.)		
I am conscious that I think so.			
74. I know —remember —rejoice —am aware	that I have done it.	I know —remember —rejoice —am aware	having done it (part.)
I am ashamed I repent	of having done it.	I am ashamed	having done it.
Know that you will be punished.		It repenteth to-me having done it.	
I perceived that <i>he thought</i> , &c.		Know about-to give punishment.	
He will not cease <i>to do</i> it.		I perceived him thinking, &c.	
75. He knew that the son he had begotten was mortal.	He will not cease <i>doing</i> it (part.)		
76. (§ 41.) I did it <i>unconsciously</i> .	He knew having begotten a mortal son.		
I did it <i>unknown to myself</i> .			
I did it <i>without being seen</i> , or <i>discovered</i> ; <i>secretly</i> .	I was concealed-from ($\varepsilon\lambda\alpha\theta\sigma$ or) myself, doing it (nom.)		
77. I arrived <i>first</i> (or <i>before them</i>).	I was concealed ($\varepsilon\lambda\alpha\theta\sigma$) doing it.		
You cannot do it <i>too soon</i> .	(or) I did it <i>being unobserved</i> ($\lambda\alpha\theta\omega\nu$).		
	I having arrived <i>anticipated</i> them ($\varepsilon\phi\theta\eta\sigma$, or $\varepsilon\phi\theta\eta\sigma\alpha\mu\tau\omega\nu$).		
	Doing it you will not anticipate ($\sigma\nu\kappa\alpha\mu\phi\theta\alpha\tau\omega\sigma$).		

ENGLISH.	GREEK.
Will you not do it <i>directly</i> ?	οὐκ ἀν φθάνοις ποιῶν;
78. He held his tongue, <i>as supposing</i> that all knew.	He held his tongue, as (οἷς) all men knowing it (acc. or gen.)
79. (§ 43.) You act strangely <i>in giving</i> us, &c.	You do a strange thing, <i>who</i> give us, &c.
80. They pronounced her happy, &c. <i>in having such</i> children.	They pronounced her happy, &c. <i>what children she had.</i> (258. b.)
They have arms <i>to defend</i> themselves with.	They have arms <i>with which they will defend</i> themselves.
81. First of all (259).	First among the (ἐν τοῖς πρῶτος—πρώτη, πρῶτοι, &c.)
82. (§ 44.) From <i>some</i> of the cities.	From the cities <i>there is which.</i> [‘which’ in same case as ‘cities.’]
<i>Somewhere.</i>	There is where.
<i>Sometimes.</i>	There is when.
83. I feel thankful to you <i>for coming</i> .	I know you gratitude, <i>for what</i> (ἀνθ' ὃν) you came.
85. They destroyed <i>every</i> thing of value.	They destroyed <i>if</i> there was <i>anything</i> of value (εἰ τι, &c.)
85. (§ 45.) Such a man as you.	οὐλος σὺν ἀνήρι.
(Of) such a man as you are.	οῖον σοῦ ἀνδρός, &c.
For men like us...	τοῖς οἷοις (οἱ εἷοις περ) ἡμῖν.
To make <i>astonishing</i> progress.	Τοῦ advance θαυμαστον ὅστε.
<i>Surprisingly</i> miserable.	θαυμασίως ὡς ἀθλιος.

ENGLISH.

		GREEK.
86. (§ 46.)	There was nobody whom he did not answer. He answered every body.	<i>Nobody whom he did not answer.</i> [‘ <i>nobody</i> ’ under the government of ‘ <i>answered</i> ’ <i>ὅστις, who.</i>]
87. Especially.	As fast as they could.	Both otherwise and also (ἄλλως ταῦτα καὶ).
88. (§ 47.)	I am able. It is possible. Are <i>adapted</i> for cutting. Am <i>of a character</i> to . . .	As they had speed. <i>οἷος τέ εἰμι.</i> <i>οἷον τέ ἔστι.</i> Are <i>such as to</i> cut. Am <i>such as to</i> . . .
89. Eighteen.		Twenty wanting two (283. d).
90. Far from it.	Am } to be. Is }	<i>πολλοῦ δεῖν.</i> <i>μέλλω } γενέσθαι</i> (when ‘ <i>am</i> <i>μέλλει } to be</i> ’ = ‘ <i>am intended to be.</i> ’)
91. (§ 48.)	<i>Be sure</i> to be . . . Take care <i>to do</i> it.	That (<i>ὅπως</i>) you shall be [‘ <i>see</i> ’ understood.] Take care how (<i>ὅπως</i>) you shall do it.
92. (§ 49.)	I fear that I shall. I fear that I shall not.	I fear <i>μὴ . . .</i> (subj. or fut. indic.) “ <i>μὴ οὐ . . .</i> <i>τί ἐμποδῶν μὴ οὐχὶ . . .</i> ; with <i>infin.</i>
93.	What prevents us from . . . ? To prevent them <i>from coming</i> .	To prevent them <i>μὴ ἐλθεῖν.</i>
94. (§ 50.)	I had a narrow escape from death. I had a narrow escape.	I came <i>παρὰ μικρόν</i> to die. I escaped by a little (<i>παρὰ ὀλίγον</i>).
95. (§ 51.)	Immediately on his arrival.	Immediately having arrived (<i>εὐθὺς ἤκακεν</i>).

ENGLISH.	GREEK.
As soon as we are born.	Immediately being born (<i>εὐθὺς γενόμενοι</i>).
From our very birth.	
96. (§ 52.) <i>What possesses you to do this?</i>	Having suffered what, do you do this? (<i>τί μαθών;</i>)
<i>What induces you to do this?</i>	Having learnt what, do you do this? (<i>τί μαθών;</i>)
97. (319.) To be wholly wrapt up in this?	<i>πρὸς τούτῳ ὅλος εἶναι.</i>
98. { To be consistent with.	
(1) { " " like.	
" " characteristic of.	
(2) To be on a man's side.	<i>εἶναι πρὸς τινός.</i>
(3) { To make for a man.	
" be for a man's interest.	
" good for a man.	
99. By what conduct.	Doing what.
With what view.	Wishing what.
100. (§ 57.) He <i>went</i> and gave (when used contemptuously or indignantly).	He <i>φέρων</i> gave.

QUESTIONS ON THE SYNTAX.

OBS. Words in **SMALL CAPITALS** are to be translated into Greek.

§ 1.—1. What is the difference between the *imperf.* and the *aor.*? [The Aorist is used of *momentary* and *single* actions: the Imperfect of *continued* and *repeated* ones.] 2. What English tense does the *aor.* most nearly answer to? [Our *perfect indefinite* (the *perf.* formed by *inflection*).] 3. Is the *aor.* ever used for the *perf.*? [Yes,* when the connection of the past with the present is obvious from the context.] 4. Where is a governed *gen.* often placed? [Between an article and its noun.] 5. How do you render *οι πράττοντες*? [*Those who do.*] 6. To what is the *artic.* with a *participle* equivalent? [To a personal or demonstrative pronoun with a relative sentence.]

§ 2.—7. Do proper names ever take the *artic.*? [Yes.] 8. When? [When they are the names of persons *well known*.] 9. When is a proper name generally *without* the *art.*? [When it is followed by a *description* which has the article.] 10. Is there an *indef.* *art.* in Greek? [No.] 11. By what pron. may 'a' sometimes be translated? [By *τις*.] 12. When? [When we might substitute 'a *certain*' for 'a'.] 13. Which generally has the *art.*, the *subject* or the *predicate* (i. e. the *nom.* *before* or the *nom.* *after* the *verb*)? [The *subject*.]

§ 3.—14. YOUR SLAVE. [ο σὸς δοῦλος.] 15. Is the *art.* ever equivalent to a possessive pron.? [Yes, when it is quite obvious *whose* the thing in question is.] 16. When must the pronouns be used? [Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's).] 17. When an *adj.* *without the article* stands *before* the *art.* of the substantive, *from what* does it distinguish that substantive? [From *itself* under other circumstances.] 18. MY FATHER AND MY FRIEND'S. [δέκας πατὴρ, καὶ ο τοῦ φίλον.]

* And even for the *pluperfect*.

§ 4.—19. THE SON OF PHILIP. [ό Φιλίππου: *νιός, son, understood.*] 20. INTO PHILIP'S COUNTRY. [εἰς τὴν Φιλίππου: *χώραν, country, understood.*] 21. How does it happen that the article often stands alone? [In consequence of the omission of a noun or participle.]

§ 5.—22. What is often equivalent to an adjective? [An adverb with the article.] 23. THE MEN OF OLD. [εἱ πάλαι, the long ago men.]

§ 6.—24. How did the Greeks express 'she has a very beautiful head?' [She has *the head* very beautiful.] 25. Distinguish between τὸ καλόν and τὰ καλά. [τὸ καλόν, is: 'the beautiful,' 'the honorable,' in the abstract; *beauty.* τὰ καλά, are: *beautiful (or honorable) things; whatever things are beautiful; what is beautiful; or simply, beautiful things.*] 26. How is the first pers. pl. of the subj. often used? [In exhortations.] 27. What is 'not' in an exhortation of this kind? [μή.] 28. How may the *infin.* become (virtually) a declinable substantive? [By being used with the article.] 29. Do *abstract nouns* and *names of materials* generally take the *art.*? [Yes.] 30. When does a noun (whether *sing.* or *plur.*) always take the *art.*? [When a *whole class, or any individual of that class, is meant.*]

§ 7.—31. οἱ μέρ—οἱ δέ: οἱ μέρ—οἱ δέ. [(*this—that; the one—the other; these—those; some—others.*)] 32. How does οἱ δέ stand *once* in a narrative? [For *but* or *and he or it: the article being here a pronoun.*] 33. How καὶ οἱ? [For 'and he?' but only when the reference is to a *person.*] 34. When is αὐτός *self?* [αὐτός is 'self'; when it stands in the *nom. without a substantive, or in any case with one.*] 35. When is it *him, her, it, &c.*? [αὐτός is *him, her, it, &c.* in an oblique case without a substantive.] 36. When is αὐτός *same?* [οἱ αὐτός is 'the same.']] 37. Does αὐτός standing alone in an oblique case, ever mean *self?* [Yes, when it is *the first word of the sentence.*]

§ 8.—38. Does a noun with οὐτός, οὐδε, ἐκεῖνος, take the *art.* or not? [Yes.] 39. Where does the *pron.* stand? [Either *before* the article, or *after* the noun.] 40. What does πᾶς in the *sing.* mean without the *art.*? ['*each, 'every.*']—what with the *art.*? ['*the whole, 'all.*']

§ 9.—41. In the reflexive pronouns (ἐμαυτοῦ, &c.) is the αὐτός emphatic? [No.] 42. How must *thyself* (in *acc.*) be trans-

lated when it is emphatic? [αὐτός must precede the pronoun, αὐτὸν σέ, &c.] 43. How do you translate 'own' when it is emphatic? [By the genitive of the reflexive pronouns ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ.]—how *his, theirs, &c.*? [By the gen. of αὐτός.] 44. Does ἑαυτοῦ ever stand in a dependent sentence for the *nom.* of the principal one? [Yes.] 45. What pronouns are often used instead of a case of ἑαυτοῦ, to express, in a dependent clause, the subject of the principal sentence? [The simple αὐτός, or ἐ (οὐ, οὐ,—σφεῖς, σφαῖς, &c.)] 46. Is οὐ ever *simply reflexive* in Attic prose? [No.*] 47. To what Attic prose-writer are the forms, οὐ, ἐ confined? [To Plato.]

§ 10.—48. How is the *neut. plur.* of an adjective, standing without a noun, generally translated into English? [By the singular.] 49. How is the *neut. art.* with a *gen. case*, used? [To denote any thing that *relates to*, or *proceeds from*, the thing in question.] 50. How are *neut. adjectives* often used? [Adverbially.] 51. When is the *neut. singular* generally used *adverbially*? [When the adj. is of the *comparative* degree.] 52. When the *neut. plur.*? [When the adjective is of the *superlative* degree.] 53. Does a predicative adjective ever *not agree* in gender with the substantive it refers to? [Yes; when the assertion is made of a class or general notion; not of a particular thing.] 54. In what gender do πολύς (πλεων, πλεῖστος) and ἥμισυς stand, when followed by a *gen.*? [In the gender of the *gen.* that follows them.]

§ 11.—55. In what number does the verb generally stand, when the *nom.* is a *neut. plur.*? [In the *singular*.] 56. What exception is there? [When *persons* or *living creatures* are spoken of.] 57. Mention some predicates with which the *copula* is very often omitted?

(ἄξιος and χαλεπόν, θέμις, ὥρα, φροῦδος, ἀνάγκη, ὁρδίον, and δινατός (with its opposite word), and ἑτοῖμος.)

§ 12.—58. Do the moods of the *aor.* refer to *past time*? [No.] 59. How do the moods of the *aor.* differ from the moods of the *present*? [The moods of the aorist express *momentary actions*;

* That is, οὐ, ἐ, &c. is not used by prose-writers in a principal sentence, to express the subject of such sentence: its place is in a dependent or accessory clause, to express the subject of the principal clause.

those of the present, *continued ones.*] 60. Does the *part.* of the *aor.* refer to *past* time? [Yes.] 61. Are the moods of the *aor.* rendered by the *pres.* in English? [Yes.] 62. When $\mu\eta$ *forbids*, what moods does it take? [$\mu\eta$ when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.] 63. What is the difference between $\mu\eta$ with *imperat. pres.* and $\mu\eta$ with the *subj. aor.*? [With the *subj. aor.* a *definite single act* is forbidden; with *imper. pres.* a *course of action*. The *imperat.*, therefore, often forbids a man to do *what he has already begun.*] 64. Of what tense is the *optative* the regular attendant? [The *optative* is the *regular attendant of the historical tenses.**] 65. What mood is the *subj.* after a *pres.* or *fut.* turned into, when instead of the *pres.* or *fut.* an *historical tense* is used? [The *optative.*] 66. When do the particles and pronouns, which go with the *indicative* in *direct narration*, take the *optative*? [The particles and pronouns which go with the *indicative in direct*, take the *optative in oblique narration.*†]

§ 13.—67. How is an assertion modified by the use of $\tilde{\alpha}\nu$, or in *Epic poetry* $\tilde{\alpha}\nu$, $\tilde{\alpha}\nu$. [$\tilde{\alpha}\nu$ gives an expression of *contingency* and *mere possibility* to the assertion.] 68. What is the principal use of $\tilde{\alpha}\nu$? [The *principal use* of $\tilde{\alpha}\nu$ is in the *conclusion of a hypothetical sentence.*] 69. When $\tilde{\alpha}\nu$ stands in a sentence which is not *hypothetical*, to what does it often refer? [To an *implied condition.*] 70. What particles are formed by the addition of $\tilde{\alpha}\nu$ to $\epsilon\iota$, $\tilde{\alpha}\tau$, $\tilde{\epsilon}\pi\epsilon\iota\delta\eta$? [$\tilde{\epsilon}\alpha\tilde{\alpha}\nu$, $\tilde{\iota}\nu$, $\tilde{\alpha}\nu$, — $\tilde{\alpha}\tau\alpha\nu$, $\tilde{\epsilon}\pi\epsilon\iota\delta\alpha\nu$.] 71. How is $\tilde{\alpha}\nu=\epsilon\iota$ $\tilde{\alpha}\nu$ distinguished from the simple $\tilde{\alpha}\nu$? [$\tilde{\alpha}\nu=\tilde{\epsilon}\alpha\tilde{\alpha}\nu$, $\epsilon\iota$ $\tilde{\alpha}\nu$, *regularly begins the sentence.*] 72. What are the *two* meanings of $\epsilon\iota$? [$\epsilon\iota$ is 'if.' but like our 'if' it is often used for 'whether.']

HYPOTHETICAL PROPOSITIONS.

73. 1) How is *possibility* without any expression of *uncertainty*, expressed? [$\epsilon\iota$ with *indic.* in both clauses.†]

* *Or*: 'Historicum sequitur tempus modus optativus.'

† This is the *general rule*: but the *indicative* is frequently used in *oblique narration*.

† The consequent clause may have the *Imperative*.

74. 2) How is *uncertainty* with the prospect of *decision* expressed? [By *ἴασ* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.*]

75. 3) How is *uncertainty* expressed, when there is no such accessory notion (as the prospect of *decision*)? [By *εἰ* with the *optative* in the conditional clause, and *ἄν* with the *optative* in the consequent clause.]

76. 4) How is *impossibility*, or belief that the thing *is not so*, expressed? [*εἰ* with *imperfect* or *aorist indic.* in the conditional clause; *ἄν* with *imperf.* or *aorist indic.* in the consequent clause.]

77. When is the *imperfect* used in this form of proposition? [For *present* time, or when the time is quite *indefinite*.] 78. Can the *condition* refer to *past* time, the *consequence* to *present*? [Yes.]

79. Which clause has *ἄν*, the *conditional* or the *consequent* clause? [The *consequent* clause.]

§ 14.—80. To what is the *optat.* with *ἄν* equivalent? [The *optative* with *ἄν* is equivalent to our *may*, *might*, *would*, *should*, &c.] 81. By what may the *optat.* with *ἄν* often be translated? [The *optative* with *ἄν* is often translated by the *future*.] 82.

What force does *ἄν* give to the *infin.* and *participle*? [The same force that it gives to the *optative*.] 83. To what then is an *infinitive* with *ἄν* nearly equivalent? [To an *infinitive future*.] 84. After what verbs is the *future* frequently so expressed? [After verbs of *hoping*, *thinking*, *trusting*, *praying*, *knowing*, *confessing*, &c., when a *condition* is *expressed* or *implied*.]

§ 15.—85. What mood do the compounds of *ἄν*,† and *relatives* with *ἄν* regularly take? [The *subjunctive*.] 86. What changes take place, if any, when these compounds or relatives with *ἄν* come into connection with *past* time, or stand in *oblique narration*? [They either remain unchanged, or the simple words—*εἰ*, *ὅτε*, *ἐπειδή*: *ός*, *όστις*, *όσος*, &c.—take their place with the *optative*.] 87. To what Latin tense does the *aor. subjunct.* answer, when it stands with the *compounds of ἄν*, or with *relatives* and *ἄν*? [To the Latin *future perfect*, *futurum exactum*.]

§ 16.—88. How is what often happened, in *past* time, expres-

* The consequent clause may have the *Imperative*.

† That is, *ἴασ*, *ὅτε*, *ἐπειδή*, &c.

sed?* [By the *optative*.] 89. What mood and particles would be used to express this sort of *indefinite frequency* for *pres.* or *fut.* time? [The relatives with *ἄν* and compounds of *ἄν*.] 90. What force does *ἄν* thus give to *ὅς* and other relatives? [The force of our — *ever*, — *soever*.]

§ 17.—91. What mood is used in *doubting* questions? [The *subjunctive*.] 92. After what verbs is it sometimes thus used? [After *βούλει*; *θέλεις*; *οὐκ ἔχω* or *οὐδα*, *ἀπορῶ*, *ἐρωτῶ*, *ζητῶ*.]

§ 18.—93. When conditional propositions depend on another verb, in what mood will the consequent clause stand? [In the *infinitive*.] 94. What will stand in a *dependent* consequent clause for *ποιήσω*? [*ποιήσειν*.]—for *ποιῶμ^έ ἄν*, *ἐποίοντ^έ ἄν*? [*ποιεῖν* *ἄν*.]—for *ποιήσαιμ^έ ἄν*, *ἐποίησα ἄν*? [*ποιῆσαι* *ἄν*.]—for *πεποιήκοιμ^έ ἄν*, *ἐπεποιήκειν ἄν*? [*πεποιηκέναι* *ἄν*.]

§ 19.—95. Does *οὐ* or *μή* deny independently and directly? [*οὐν.*] 96. When should *not* be translated by *μή*? [*Μή* is used in *prohibitions*; with *conditional* particles; and particles expressing *intention* or *purpose*.] 97. When do *ὅτε*, *όποτε*, take *μή*? [When 'when' implies a condition.] 98. Is *οὐ* or *μή* used after *ὅτι*, *ώς*, *ἐπει*, *ἐπειδή*? [*οὐν.*] 99. Is *οὐ* or *μή* used (*generally*) to express the opinions of *another* person in oblique narration? [*οὐν.*] 100. How should you determine whether *οὐδείς*, *οὐδέ*, &c. are to be used, or *μηδείς*, *μηδέ*? [Wherever 'not' would be translated by *μή*, we must use not *οὐδείς*, *οὐδέ*, &c., but *μηδείς*, *μηδέ*, &c.] 101. How must the *positive* adverbs and pronouns generally be translated into Greek in *negative* propositions? [By the corresponding *negative* forms.†]

§ 20.—102. Are the verbals in *τέος* *act.* or *pass.*? [*Passive*.] 103. What case of the *agent* do they govern? [The *dative*.] 104. What case of the *object*? [The same case as the verbs from which they come.] 105. To what are these verbals in *τέος* equivalent, when they stand in the *neut.* with the *agent*, in the

* Hermann properly observes, that the *optat.* does not itself *express* the repetition of the *act*, but only carries with it the notion of *indefiniteness*, the repetition being marked by the *other verb*, e. g. either a *frequentative* verb, or the *imperf.* or *pluperf.* tense (which both *express duration*), or by an *aorist* with *πολλάκις*, &c.

† Thus for *either—or*; *anywhere, at any time, any thing*, we must use *neither—nor*; *nowhere*; *never*; *nothing*, &c. Rule 110, as a general assertion, is absurd.

dat., omitted? [To the participle in *dus* used in the same way.]

106. When may they be used in *agreement* with the object? [When formed from transitive verbs.]

107. Express "you should cultivate virtue," in two ways, with ἀσκητέος and ἀσκήτη. [ἀσκητέον ἔστι σοι τὴν ἀρστήν, or ἀσκητέα ἔστι σοι ἡ ἀρστή.]

108. What peculiarities are there in Attic Greek with respect to the use of these verbals? [The *neut. plur.* is used as well as the *neut. sing.* The *agent* is sometimes put in the *accus.* as well as the object.]

109. Render πειστέον δοτίν αὐτῷ, and πειστέον ἔστιν αὐτόν. [πειστέον δοτίν αὐτόν, we must persuade him. πειστέον ἔστιν αὐτῷ, we must obey him.]

§ 21.—110. What verbs govern two accusatives? [Verbs of *taking away from, teaching, concealing, asking, putting on or off,* take two accusatives.]

§ 22.—111. What case does the *acc.* after the *active* verb become, when the *act.* verb is turned into the *passive*? [The *nom.*]

112. When the *act.* verb governs two *accusatives*, may either of them (and if so, which?) remain after the *pass.* verb? [The *acc.* of the *person* becomes the *nom.*; that of the *thing* continues to be the object of the *passive* verb, as in Latin.]

113. May the *dat.* of the *act.* become the *nom.* of the *passive*? [Yes; sometimes.]

114. Will the *acc.* after the *act.* then remain as the *acc.* after the *passive*? [Yes.]

115. Render (ἔγω) πεπίστευμαι τούτῳ. [I am entrusted *with* this: or, I have had this entrusted to me.]

116. Do *intrans.* verbs ever take an *acc.*? and, if so, when? [Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and sometimes of one that *restricts* the general notion of the verb to a particular instance.]

§ 23.—117. Does the *acc.* ever follow an *adj.*? [Yes.]

What *prepos.* might be *supposed* omitted? [χατά, *as to.*]

119. What *acc.* is sometimes found with verbs that do not properly govern the *acc.*? [The *accus.* of the *neut. pronoun.*]

120. How is the *duration of time* expressed? [By the *accusative.*]

121. How is the *distance of one place from another* expressed? [By the *accusative.*]

§ 24.—122. What case do *partitives*, &c. govern? [Partitives, numerals, superlatives, &c. govern the *genitive.*]

123. What case do adverbs of *time* and *place* govern? [The *genitive.*]

124. What case expresses the *material* out of which a thing is made;

and such other *properties*, *circumstances*, &c. as we should express by 'of' ? [The genitive.] 125. Can 'once a day' be translated literally ? [No: it must be, 'once the day.'] 126. How does the gen. stand after *possessive* pronouns ? [In a kind of apposition to the personal pronoun implied.] 127. How does the gen. stand alone, or after *interjections* ? [The gen. is used alone, or after interjections, as an *exclamation*.]

§ 25.—128. What case do verbal adjectives, in *πνος*, &c., with a *trans.* meaning govern ? [The genitive.] 129. What case do verbs relating to *plenty*, *want*, *value*, &c., govern ? [The genitive.] 130. What case do verbs relating to the *senses* govern ? [The genitive.] 131. What exception is there ? [Verbs that denote *sight*, which take the acc.] 132. By what *prepos.*, understood, might the gen. sometimes be supposed governed ? [By *ἐπεκτικα*, *on account of*.] 133. After what verbs does the gen. frequently stand in this way ? [After words compounded with a *privative*.]

§ 26.—134. Mention two large classes of verbs that govern the gen. [Most verbs that express such notions as *freeing from*, *keeping off from*, *ceasing from*, *deviating or departing from*, &c. govern the gen. Most verbs that express *remembering* or *forgetting* ; *caring for* or *despising* ; *sparing* ; *aiming at* or *desiring* ; *ruling over* or *excelling* ; *accusing of* or *condemning*, &c. govern the genitive ; but not without many exceptions.]

§ 27.—135. What case does *καταγγέλωσκω* (*condemn*) take of the *charge* or *punishment* ? and what case of the *person* ? [*καταγγέλωσκω* has *accus.* of the *charge* or *punishment* ; gen. of *person*.] 136. May we say, *τοῦτο κατηγορεῖται αὐτοῦ*, *this is laid to his charge* ? [Yes.]

§ 28.—137. In what case does the *price* or *value* stand ? [The *price* or *value* is put in the *genitive*.] 138. In what case is the thing *for which* we exchange another, put ? [The thing *for which* we exchange another is put in the *genitive*.] 139. What case of a noun of *time* answers to *when* ? and what to *since* or *within* what time ? [The gen.] 140. In what case is the part *by which* a person is *led*, *got hold of*, &c., put ? [The gen. expresses the part *by which* a person *leads*, *takes*, or *gets hold of* any thing.]

§ 29.—141. In what case is the thing *with which another is compared*, put when ?, *than*, is omitted ? [In the *genitive*.] 142. How is 'greater than ever' expressed ? [By using *αὐτός* before

the *gen.* of the reflexive pronoun.] 143. How is 'too great' expressed? [Too great, &c. is expressed by the comparative with η *xatá* before a *substantive*; η *ώστε* before a *verb* in the *infinitive*.]

144. STILL GREATER: MUCH GREATER? [$\epsilon\tau\iota\mu$ *μείζων*: *πολλῷ μείζων*.]

§ 30.—145. How are two comparatives, joined together by η , to be translated? [By *more than*, or *rather than*, with the *positive*.] 146. By what words are superlatives strengthened? [By *ώς*, *ότι*, *όπως*, η , &c.] 147. What force have $\epsilon\iota\tau\iota\kappa\alpha\iota\llcorner\alpha\iota\sigma$, *si quis alius*, and $\epsilon\iota\zeta\alpha\iota\eta\zeta$, *unus omnium maxime*? [The force of superlatives.] 148. What case do *περιττός*, and adjectives in *-πλάστος*, govern? [The genitive.]

§ 31.—149. What does the *dat.* express? [The person *to* or *for* whom a thing is done.] 150. What words does it follow? [Words that express *union* or *coming together*, and those that express *likeness* or *identity*.] 151. In what case is the *instrument*, &c. put? [The *instrument*, the *manner*, and the *cause*, are put in the *dative*.] 152. In what case is the *definite* time-when put? [In the *dative*.] 153. Does the *dat.* ever express the *agent*? [Yes.] 154. After what words is this most common? [After the *perfect pass.* and *verbals* in *τέος*, *τός*.] 155. What case do verbs of *reproaching* take, besides a *dat.* of the *person*? [Verbs of *reproaching*, &c. take *acc.* of the *thing*, as well as *dat.* of *person*, especially when it is a *neut. pronoun*.]

§ 32.—156. What does the *middle* voice denote? [That the *agent* does the action *upon himself*; or *for his own advantage*; or that he *gets it done* for his own advantage.] 157. What are the tenses that have the *middle* meaning when the verb has it at all? [*Pres.*, *imperf.*, *perf.*, and *pluperf.* of the *passive form*; and the *futures* and *aorists mid.*] 158. Has the *aor. 1.* of the *pass.* form ever a *mid.* meaning? [Yes.]

§ 33.—159. What verbs of the *middle* form must be considered simply as *deponents*? [Middle forms, of which there is *no active*.] 160. Mention some *aor. 1. pass.* with *mid.* meaning. [*κατευλίθην* (*i*). *ἀπηλλάγην*, *ἐπεραιώθην*, *ἐφοβίθην*, *ἐκοιμήθην*, *ησκήθην*.] 161. Mention some *fut. 1. mid.* with *pass.* meaning. [*ἀφελίσομαι*, *όμολογήσομαι*, *φυλάξομαι*, *θρέψομαι*.] 162. How is 'by' to express the *agent* after the *pass. verb*, translated? [By *ὑπό* with *gen.*; also by *παρά* and *πρός* with *gen.*]

§ 34.—163. What signification does the *perf. 2.* (commonly called *perf. mid.*) prefer? [The *intrans.* signif.] 164. Has it ever the *pure reflexive* meaning of the middle? [No.]

§ 35.—165. What does the *fut. 3.* express? [A *future action continuing in its effects.*] 166. What notions does it express *besides* that of a *future action continuing in its effects?* [The *speedy completion* of an action, or the *certainty of its completion.*] 167. What verbs have the *fut. 3.* for their regular future? [Those perfects that are equivalent to a *present* with a new meaning: e. g. *μέμνημαι*, *χέκτημαι*.] 168. What answers to the *fut. 3.* in the *active voice*? [*έσομαι* with *perf. participle.*] 169. What is *generally preferred* to the *opt.* and *subj.* of the *perf.*; [The *perf. part.* with *εἰην* or *ω*.] 170. In what verbs is the *imperat. perf.* principally used? [In those verbs whose perfects have the meaning of a *present*: *μέμνησο*, &c.] 171. What does the *3 pers. imperat.* of the *perf. pass.* express? [It is a strong expression for *let it be done*, &c.] 172. How is a *wish* expressed in Greek? [*εἴθε* with the *optative*—the *optative* alone—or *ωφελο**, *εἰ*, *ε*, *alone*, or with *εἴθε*, *εἰ γάρ* or *ως*, and followed by the *infinitive.*] 173. What *mood* and *tense* are used with *εἴθε*, if the wish *has not been*, and now *cannot be, realized?* [The *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past* or *present.*]

§ 36.—174. Mention a use of the *infinitive* that the Greek and English *have*, but the Latin *has not*. [It is used to express the *purpose.*] 175. What does the particle *ωστε* express? [A *consequence.*] 176. How is *so—as to* expressed? [*So—as to*; *ωστε* with *infinitive.*] 177. How is *so—that* expressed? [*So—that*; *ωστε* with *infinitive* or *indicative.*]

§ 37.—178. What does the *infin.* with the *article* in the *gen.* express? [The *infinitive* with the *article* in the *gen.* sometimes denotes a *motive* or *purpose.*] 179. When the *infin.* has a *subject* of its own, in what case does it *regularly* stand? [In the *accusative.*] 180. What *prepos.* with the *infin.* is equivalent to a *sentence* introduced by *because?* [*διά.*] 181. When is the *subject* of the *infinitive* generally not expressed? [When the *subject* of the *infinitive* belongs to, and is expressed with, the *former verb.*]

* *Debut.*

182. When the subject of the *infin.* is omitted, because expressed with the former verb, in what case is the noun *after* the *infin.* generally put? [In the same case that the subject of the infinitive stands in *in the other clause.*] 183. What is this construction called? [Attraction.]

§ 38.—184. May attraction take place when the *infin.* is introduced by the *art.* or *ώστε*? [Yes.]

§ 39.—185. What kind of sentences may be translated into Greek by a *participle*? [Relative sentences, and sentences introduced by *when*, *after*, *if*, *since*, *because*, *although*, &c.] 186. How may the English *participial substantive*, under the government of a preposition, often be translated? [By a participle in agreement.] 187. How may the *first* of two verbs connected by *and*, often be translated into Greek? [By a participle.]

§ 40.—188. What participle often expresses a *purpose*? [The participle of the *future* often expresses a *purpose*.] 189. Mention some verbs that take the participle where we should use the *infin.*, a *participial substantive*, or 'that.' [Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where we should use the *infinitive mood*, the *participial substantive*, or 'that.']

§ 41.—190. By what are *φθάρω*, *come*, or *get before*, and *λαθάρω*, *am concealed*, generally rendered? [By adverbs.]

191. Mention the adverbs and phrases by which *λαθάρω* may be rendered. [Without knowing it; unconsciously, unknown to myself; without being observed; secretly; without being seen or discovered.] 192. How may *λαθάρω* be rendered? [By secretly, without being observed, seen, &c.] 193. How *φθάσας* or *ἀρύσας*? [Quickly; at once, immediately.] 194. When *φθάρω* and *λαθάρω* are translated by adverbs, how must the participles with which they are connected, be translated? [By verbs.]

(*Genitive Absolute, &c.*)

§ 42.—195. Which case is put *absolutely* in Greek? [The genitive.] 196. What does the participle, put *absolutely*, express? [The time, or generally any such relation to the principal sentence, as we should express by *when*, *after*, *since*, *as*, *because*, *though*, *if*, &c.] 197. In what case do the participles of imper-

sonal verbs stand *absolutely*? [In the *nominative*; of course without a noun, and in the neuter gender.] 198. When the *time* relates to a *person*, what construction is used instead of the *gen. absolute*? [*τινί* is then generally expressed.] 199. How is a *motive*, which is attributed to *another person*, generally expressed? [By the particle *ως* with the *gen.* or *acc.* *absolute*.]

(*The Relative.*)

§ 43.—200. What does the relative often introduce? [A *cause, ground, motive, or design* of what is stated.] 201. What use of the relative is less common in Greek than Latin? [That of merely *connecting* a sentence with the one before it.] 202. In which clause is the *antecedent* often expressed? [In the relative clause.] 203. Where does the *relat. clause* often stand, when this is the case? [Before the *principal clause*.] 204. With what does the relative often agree in case? [With the *antecedent* in the *principal clause*.] 205. What is this called? [*Attraction of the Relative.*] 206. When the relative is *attracted*, where is the *antecedent* often placed? [In the relative clause, but in the case in which it would stand in the *principal clause*.]

§ 44.—207. In such a sentence as “the fear, *which* we call *bashfulness*,” should *which* agree with *fear* or with *bashfulness*? [With *bashfulness*.] 208. Explain *ἔστιν οἷ*. [It is equivalent to *ἔτιοι, some*, and may be declined throughout.] 209. What is the Greek for *sometimes*? [*ἔστιν ὅτε*.]—*somewhere*? [*ἔστιν ὅπου*.] 210. What is the English of *ἐφ' ϕ* or *ἐφ' ϕτε*? [On condition that.]—of *ἀνθ' ων*? [Because, for.]—of *εἴ τις*? [Whosoever; *εἴ τι, whatsoever*.] 211. By what parts of the verb is *ἐφ' ϕ* or *ϕτε* followed? [By the *future indic.* or the *infin.*.]

§ 45.—212. Give the English of *τοῦ οἵον σοῦ ἀνδρός*. [Of such a man as you.] 213. How may this construction be explained? [*ἀνδρός τοιούτου, οἵος σὺ εἶ*.] 214. What words does *όσος* follow, when it has the meaning of *very*? [Such words as *θαυμαστός, πλειστός, ἀριθμούς, &c.*.]

§ 46.—215. What is the construction of *οὐδεὶς ὄστις οὐ*?

[The declinable words are put under the immediate government of the verb.]

§ 47.—216. What tenses follow *μέλλω* in the *infin.*? [The *future, present, or aorist.*] 217. Which *infin.* is the *most common* after *μέλλω*, and which the *least*? [The *future infin.* is the *most*, the *aorist* the *least common*.]

§ 48.—218. What *mood* or *tense* follows *ὄπως*, when it relates to the *future*? [The *subj.* or the *future indic.*] 219. May it retain them in connection with *past* time? [Yes.] 220. Is the verb on which *ὄπως* &c. depends, ever omitted? [Yes: the construction is equivalent to an *energetic imperative*:—*ὅπε* or *ὅπετε* may be supplied.] 221. With what *mood* or *tense* is *οὐ μή* used? [With the *ful. indic.* or *aor. subj.*] 222. In what sense? [As an *emphatic prohibition or denial.*] 223. According to Dawes, what *aorists* were *not* used in the *subj.* with *ὄπως* and *οὐ μή*? [The *subjunctive* of the *aor. 1. act. and mid.*] 224. Is this rule correct? [No.] 225. What is Buttmann's opinion? [That the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *ful. indic.* was used in preference to the *subj.* of the *aor. 1.*]

§ 49.—226. How is *μή* used after expressions of *fear*, &c.? [With the *subjunctive* or *indic.*] 227. When is the *indic.* with *μή* used in expressions of *fear*? [When the speaker wishes to intimate his conviction that the *thing feared*, &c. *has* or *will really come to pass.*] 228. How does it happen that *μή οὐ* sometimes stands with a verb in the *subjunctive*, but *without* a preceding verb? [The notion of *fear* is often omitted before *μή οὐ*, the verb being then generally in the *subj.*] 229. After what kind of expressions is *μή οὐ* used with the *infin.*? [After many negative expressions.]* 230. Is it ever used with the *participle* or *infin.*? and, if so, when? [*μή οὐ* is sometimes used with the *participle* and with *ώστε* and *infin.*, after negative expressions.]

§ 50.—231. When is *μή* used with *relative sentences, participles, adjectives, &c.*? [Whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned* person or thing.] 232. Does the *infin.* generally take *μή* or *οὐ*? [*μή.*] 233. When does it take *οὐ*? [When opinions or assertions of *another person* are stated in *sermone ob-*

* See 293. (1) (2) (3).

Ques.] 234. When should *μή* follow *ώστε*? and when *οὐ*? [With *ώστε*, the *infinitive* takes *μή*, the *indicative* *οὐ*.]

§ 51.—235. What case do some adverbs govern? [The same case as the adjectives from which they are derived.]

236. How is *ώς* sometimes used? [As a preposition = *πρός*.]

237. When only can *ώς* be used as a *prepos.*? [It is only joined to *persons*.] 238. What mood do *ἄρχι*, *μέχρι*, *ἕως*, *ἕτερα* take? [The *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.] 239. Does *πρὶν ἀντίθετο* relate to the *past* or the *future*? [To the *future*.] 240. How is 'before I came' expressed? [*πρὶν ηὔλθειν ἐμέ*: *πρὶν ἐλθεῖν ἐμέ*: or *πρὶν ἡλθον ἐγώ*.] 241. Is *η* ever omitted before the *infin.* after *πρὶν*? [Yes; in Attic Greek nearly always.]

§ 52.—242. In what kind of questions is *ἄρα* generally used? [In questions that imply something of *uncertainty*, *doubt*, or *surprise*.] 243. What interrog. particles expect the answer 'Yes'? [The answer 'Yes' is expected by,—*ἄρ* *οὐ*; *η γάρ*; *οὐ*; *οὐκονν*; *ἄλλο τι η*;] 244. What expect the answer 'No'? [The answer 'No' is expected by,—*ἄρα μή*; *η πον*; *num forte*? *μή* or *μῶν*;] 245. What particles give an *ironical* force to *οὐ*? [*δή*, *δή πον*.] 246. Does *οὐ* expect 'yes' or 'no' for answer? [*οὐ* expects *yes*; *μή*, *no*.] 247. In what kind of questions are *εἰσα*, *ἐπειτα* used? [Such as express *astonishment* and *displeasure*.] 248. What words are used as a simple interrog. particle? [*ἄλλο τι η*.] 249. Render *τι παθών*;—*τι μαθών*; [*τι παθών*; *what possesses you to . . . &c.*?—*τι μαθών*; *what induces you to . . . &c.*?]

§ 53.—250. What are the proper forms of pronouns and adverbs for indirect questions? [Those which are formed from the direct interrogatives by the prefixed *relative* syllable *ό*.]

251. Are the simple *interrogatives* ever used in indirect questions? [Yes.] 252. Are the *relatives* ever so used? [Yes; but very seldom.] 253. When the person addressed repeats the question, what forms does he use? [The forms beginning with *ό*.] 254. When the pron. or noun is the *acc.* after one verb, and the *nom.* before the next, which case is generally omitted? [The *nominative*.]

§ 54.—255. By what particles are *direct* double questions asked? [By *πότερον*, or *πότερα*,—*η*, less commonly by *ἄρα*—*η*.]

256. By what particles are *indirect* double questions asked? [εἴτε—εἴτε, εἰ—ἢ, πότερον—ἢ.]

§ 55.—257. After what verbs is *εἰ* used for *ὅτι*, *that*? [After *θαυμάζω*, and some other verbs expressive of *feelings*.]

258. After what verbs has *εἰ* the force of *whether*? [After verbs of *seeing*, *knowing*, *considering*, *asking*, *saying*, *trying*, &c.]

259. When is *ἐάν* used in this way? [When the question relates to an *expected case that remains to be proved*.]

§ 56.—260. How can an interrogative sentence be *condensed* in Greek? [By attaching the interrogative to a *participle*, or using it in an *oblique case*.] 261. What clause may thus be got rid of? [A relative clause attached to an interrogative one.]

§ 57.—262. What is *ἢ μήτε*? [A solemn form of asseveration.] 263. When is the propos. *σὺν* omitted? [Before *αὐτῷ*, *αὐτῇ*, &c. which then—*together with*, *with*.] 264. How is *ἀμφότερον* used? [*ἀμφότερον* is used *adverbially*, or *elliptically*, by the poets, for *both*; *as well as*, &c.] 265. How *ἀμφότερα*? [In reference to *two words*, without being made to conform to them in case.] 266. What force has *καί*, when it refers to *ἄλλος*? [The force of *especially*, *in particular*.] 267. Explain the use of the *part. fut.* with *ἔρχεσθαι*, &c. [*ἔρχεσθαι*, *ἰέναι*, with *part. fut.*, *is*, *to be going to*, or *on the point of*.] 268. How is *ἔχω* sometimes used with a *past partic.*? [As an emphatic circumlocution.] 269. How is it used with *ληρεῖν*, *παιζεῖν*, *φλυᾶσθειν*, &c.? [*ἔχω* with the *second pers.* of *ληρεῖν*, *παιζεῖν*, *φλυᾶσθειν*, &c. is used to make a good-humoured observation.] 270. How is *φέρω* used in some expressions? [*φέρω* appears redundant in some expressions, but denotes a *vehemence of purpose*, *not altogether free from blame*.]

§ 58.—271. To what is *δίκαιός εἰμι* equivalent? [To *δίκαιόν εστιν*, *ἐμέ*, &c.] 272. How is *όσον* used? [*όσον* is used elliptically with the *infin.*] 273. What words are followed by *ἢ*? [Words that *imply* a comparison: e. g. *φθάρειν*, *διαφέρειν*, *ἴναρτιος*, *διπλάσιος*, *ἴδιος*, *ὑπερθέτειν*, *πρίν*.] 274. After what phrases is a tense of *ποιεῖν* omitted? [After *οὐδέποτε* *ἄλλο* *ἢ*—, *ἄλλο* *τι* *ἢ*—; *τί* *ἄλλο* *ἢ*—; &c.] 275. By what are a person's *quoted words* introduced? [By *ὅτι*.] 276. How is the *aor.* used with *τι οὐ*? [For the *present*.]



I N D E X I.

☞ Obs. Look under 'am' for *adjectives, phrases, &c. with to be.*

F. M.=future middle.

(?) implies, that the pupil is to ask himself how the word is conjugated or declined.

A.

A, — *a certain*, *τις*, 12.

About (of time), *ὑπό* (acc.), 326.

— (after to *fear*, to *be at ease*, &c.), *περί* (dat.), 283*.

— (after *talk*, *fear*, *contend*), *περί* (dat.), sometimes *ἀμφί* (dat.), 283*.

— (after to *be employed*), *περί*, or *ἀμφί*, with acc., 283*.

Abrocomas, 229, note q.
Ἀβροκόμας, G. a.

Abstain from, *ἀπέγομαι* (gen.), 138.

— : we must—,
ἀφεκτέον ἔστι, with gen.

According to reason, *κατὰ λόγον*, 274.

Accuse, *κατηγορεῖν* (proper-

ly, *speak against*) *τιρός*, or *τιρός τι*, 156.—*ἐγκαλεῖν* (properly, *cite a person; call him into court*) *τινί* and *τινί τι*, 183. Both are *judicial* words, but used with the same latitude as our 'accuse.' Of the two, *ἐγκαλεῖν* should probably be preferred, if the charge relates to private matters. (V.)

Accustom, *ἰδιῶται*, 52.

(Am accustomed, *ἰδιο-*
μαι or *εἰδωθα*, 52.)

Acquire, *κτάομαι*, 87.

Act, *ποιέω*, 60.

— insolently towards, *ὑπερ-*
τισμένος τινα, 138.

— strangely, *θαυμαστὸν*
ποιεῖν, 259.

— unjustly (— *injure*), *ἀδι-*

† The constructions of *κατηγορεῖν* are very numerous: *κατηγορῶ τινες* and *τι*; or *τινες κατηγορῶ τι*; or *τινες κατηγορῶ τινες*; or *τινες κατηγορῶ τινες κατηγορῶ τινες*.

καῖτον τινα and τι (also εἰς, πρός, περὶ τινα), 138.

Admire, θαυμαζω, F. M. generally, 8.

Adopt a resolution, βουλεύεσθαι, 190.

Adorn, κοσμέω, 206.

Advance, προχωρέω, 274.

Affair, πρᾶγμα, τό, 8.

Affliction, πάθος, τό, 150.

Afford, παρέχω, 214.

After, μετά (acc.), 293*.

— a long time, διά πολλοῦ χρόνου, 270.

— some time, διαλιπών χρόνου, 235.

— διά χρόνου, 270.

— our former tears, ἐκ τῶν πρόσθετων δακρύων, 231.

— the manner of a dog, κυνῆς δίκην, 250.

Again, αὖθις, 100.

Against (after to *march*), ἐπί, acc. 24. εἰς, 259.

— (=in violation of), παρά, 299.

— (after *commit an injury*), εἰς or περὶ, with acc., 138.

— πρός (acc.), 319.

— (after verbs of *speaking*, &c.), κατά genit., 274.

Age (a person's), ἡλικία, ἡ, 144.

Agreeable, ἡδύς, 214.

Agreeable: if it is—, εἴ σοι βουλομένῳ εστί, 206.

Agricultural population, οἱ ἀμφὶ γῆν ἔχοντες, 278.

Aid, ἐπικονόδω, dat., also acc. of the thing, 239.

Aim at, στοχάζομαι, gen., 156.

Alas, φεῦ,—οἴμοι, 144.

Alexander, Ἀλέξανδρος, 24.

All, ὁ πᾶς, or πᾶς ὁ—. Pl. πάντες. See note on 44, 46.

— but (*as-much-as-not*), ὅσον οὐ, 125.

— day, ἀνὰ πᾶσαν τὴν ἡμέραν, 259.

Alliance. See Form.

Allow to taste, γεύω, 150.

— to be done with impunity, περιφράγμα (-ιδεῖν, -όψεσθαι), with *inf.* of thing to be *prevented*; the *partic.* of a wrong to be *revenged*, 331. See note ^a.

Almost, ὀλίγον δεῖν, or ὀλίγον only, 283.

Already, ἥδη, 65.

Also, καί, 92.

Although, καίπερ, 175.

(a.)

Am able, δύναμαι (*possum*), 87.—οἴός τέ εἰμι† (*queo*), 283. See Can.

† Οτι οἰόμενος (*oldier*).

Am (an) actual murderer,
αὐτόχειρ εἰμί, 299.

— adapted for, *οἰός εἰμι*, 283.

— angry with, *όργιζομαι*,
dat. 183. *δὶ ὄργῆς ἔχειν*,
270.

— ashamed, *αἰσχύνομαι*,
239.

— at a loss, *ἀπορέω*, 100.
[See 98, 99.]

— at dinner, *δειπνέω*, 288.

— at enmity with, *δὶ ἔχ-*
θρας γίγνεσθαι τινι, 270.

— at leisure, *σχολάζω*, 112.

— at liberty. See 249. b.

— awake, *ἐγρήγορα*, 193.

— aware, *μανθάνω* (?), 239.

(b.)

Am banished, *φεύγειν*, 270.

— broken, *κατέσγα*, 193.

— by nature, *πέφυκα, ἐφυν-*
214.

(c.)

Am come, *ηκώ, with meaning of perf.* 206.

— commander, *στρατηγέω*,
52.

— confident, *πέποιθα*, 193.

— congealed, *πέπηγα*, 193.

— conscious, *σύνοιδα ἐμαν-*
τῷ, 239.

— contemporary with, *κα-*
τὰ τὸν αὐτὸν χρόνον γενέσ-
θαι, 183.

— contented with, *ἀγαπάω*,
with *acc.* or *dat.*, 52.

(d.)

Am dishonoured by, *ἀτιμά-*
ζομαι πρός τινος, 319.

— distant from, *ἀπέχω*, 138.

— doing well, *εὖ πράττω*, 8.
— ill, *κακῶς πράττω*,
8.

(e.)

Am evidently, &c. See 239.

(f.)

Am far from, *πολλοῦ δέω*,
283*.

— fixed, *πέπηγα*, 193.

— fond of, *ἀγαπάω*, 52.

— fortunate, *εὐτυχέω*, 92.

(g.)

Am general, *στρατηγέω*, 52.

— glad, *ηδομαι*, dat., 20.

— going (to), *μέλλω* (aug-
ment?), 283*.

— gone, *οἴχομαι* (?), perfect
meaning, 206.

— grateful for, *χάριν οἴδα*
(gen. of thing, dat. of
pers.), 222. [for *οἴδα*, see
73.]

(h.)

Am here, *πάρεμι*, 52.

(i.)

Am I . . . ? (in *doubtful*
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(*laboro*); *καμοῦμαι*, *κέκ-μηκα*, *ἔκαμον*, 183.

— in my right mind, *σω-φρονέω*, 125.

— in a passion or rage, *χα-λεπαίνω*, *dat.*, 183.

— in safety, *ἐν τῷ ἀσφαλεῖ εἰμι*, 299.

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— indignant, *ἀγανακτέω*, 337.

— informed of, *αισθάνο-μαι* (?), 190

(l.)

Am likely, *μεῖλω* (?), 283*.

— lost, *στεροῦμαι*, 168*. *r.*

(m.)

• Am mad, *μαίνομαι* (?), 125.

— my own master, *ἐμαν-τοῦ εἰμι*, 162*. *i.*

(n.)

Am named after, *ὄνομα ἔχω* *ἐπί τυπος*, 288.

— near, *ὁλίγον δέω*, or *ὁλί-γον only*, 283*.

— next to, *ἔχομαι*, *gen.* 149. *d.*

— not a man to, 283. *b.*

— afraid of, *θαρρέω* (*acc.*), 138.

(o.)

Am of opinion, *νομίω*, 52.

Am of service to, *ἀσφαλέ-ει* (*acc.*), 52.

— a character (to), *σιμί-οιος*, 283. *b.*

— off, *οἴχομαι* (?), *perf.* meaning, 206.

— on my guard, *φυλάττεο-θαι*, *acc.* 190.

— on his side, *εἰμὶ πρός* (*gen.*), 319.

— on an equal footing with, *ὅμοιός εἰμι*, 227. *b.*

(p.)

Am pained at *ἀλγέω*, 20.

— persuaded, *πείποιθαι*, 193.

— pleased with, *ηδομαι*, *dat.* 20.

— present, *πάρειμι*, 52.

— produced. See 214.

— prosperous, *εὐτυχέω*, 92.

— punished, *δίκην διδόναι*, or *δοῦναι*: *gen.* of thing; *dat.* of person by whom, 228.

(s.)

Am safe, *ἐν τῷ ἀσφαλεῖ εἰμι*.

— slow to, &c., *σχολῆ* (*by leisure*), with a verb, 112.

— suffering (from a disease). See 'am ill of.'

— surprised at, *θαυμάζω* (F. M.), 8.

(t.)

Am thankful for, *γάριν οἴδαι*, *gen.* of thing, 222. For *οἴδαι* see 73, note q.

Am the slave of, δαυλίνει,
dat. 359.
— there, πάρειμι, 92.
— to, μέλλω (?), 283*.
 (u.)

Am undone, ὀλελα, ἀπόλω-
λα, 193.
— unseen by, λαρθάνω (?),
acc. 154.
 (v.)

Am vexed, ἔχθομαι (?) (dat.
but ἐπί in construction ex-
plained in 19*. c), 20.
 (w.)

Am wholly wrapt in, πρὸς
τούτῳ ολος εἰμί, 319.
— wise (=prudent), σω-
φρονεῖω, 125.
— with you, πάρειμι, 92.
— within a little, ὀλίγου
δέω, 283*.
— without fear of, θαρρέω,
acc. 138.

Ambassador, πρέσβυς, 259.

Ambitious, φιλότιμος, 214.

Among the first, translated
by ἀρξάμενος (having be-
gun). See 100.

And that too, καὶ ταῦτα, 206.
— yet, εἰτα, ἐπειτα, 315.
— nevertheless, εἰτα, ἐπει-
τα, 315.

Ancestor, πρόγονος, 156.

Animal, ζῷον, 65.

Annoy, λυπέω, 41.

Answer, ἀπονείμεναι (?), 278.

Apart, χωρίς, 309.

Apollo, Ἀπόλλων (?), 341.

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μαι, 239.

Apt to do, or perform, πραχ-
τικάς (gen.), 150.
— govern, ἀρχικός (gen.),
150.

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Are there any whom . . ?
269. d.

Arise, ἐγείρομαι (pass.), 193.

Arms, ὄπλα, 168*.

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Attic redupl.), 193.

Arrange, τάσσω (later Attic
τάττω), 96.—κοσμέω, δια-
κοσμέω (to arrange, with
a view to a *pleasing ap-
pearance of elegance, sym-
metry* apt arrangement,
&c.), 206.

Arrive, ἀφικνέομαι (?), 144.
— first, φθῆται (?) ἀφ-
ικόμενος, 242. d.
— but only, &c.,
358. b.

Art, τέχνη, 214.

As he was, 351.

— his custom was. See
Custom.

— many as, δοσοι, 175.
— possible, ὅσοι
πλεῖστοι, 174. c.

— silently as possible, σιγῇ
ώς ἀνυστότη, 174. b.

— far as they are concerned,
τὸ ἐπὶ τούτοις εἶναι, 308.

As far at least as this is concerned, *τούτον γε ἔνεκα*, 250.

As far as depends on this, *τούτον γε ἔνεκα*, 250.

— as much as any body. See 100.

— the saying is, *τὸ λεγόμενον*, 137. d.

— possible (*after superlatives*), *ώς, ὅτι*, 171.

— he possibly could, 174. c.

— fast as they could, *ώς τάχος εἰχον*, 278.

— soon as he was born, *εὐθὺς γενόμενος*, 309.

— long as, *ἔστε*, 306.

— to, *ώστε*, with *inf.*, 211.

— (before *partic.*), *ἄτε, ἄτε δῆ*, 242. a.

Ask, *ἱρόμητε, aor. 2: ἐρωτάω* used for the other tenses, 73.

— for *αιτέω* (*two accusatives*), 87.

Assist in the defence of, *βοηθέω, dat.* 121.

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Associate with, *όμιλέω, dat.* 183.

Assuredly (in protestations), *η μήτε*, 343.

————— (will not), *οὐ μή, 287.*

Astonished (to be), *θαυμάζω* (F. M.)

At, 319.

— all, *ἀρχής*, or *εἰς τὴν ἀρχήν*, 92, 132.

At. Not at all (*οὐδέποτε τι*).

— a little distance, *διὰ ὅλιγου, 270.*

— a great distance, *διὰ πολλοῦ, 270.*

— any time, *ποτέ.*

— ease about, *θαρρεῖν περί, 283*.*

— first, *ἀρχόμενος, 235.*

— home, *ἐνδον, 125.*

— last, *τὸ τελευταῖον, 34*; τελευτῶν, 235.*

— least, *γε, 73.*

— once, *ἴδη, 65*—How to translate it by the *partic.* *φθάσας*, or by *οὐκ ἂν φθάσοις*; see 242. e. f.

— the beginning, *ἀρχόμενος, 235.*

— the suggestion of others, *ἀπ' ἀνδρῶν ἐτέρων, 243.*

Athens, *Ἀθῆναι, 15.*

(O) Athenians, *οἱ ἀνδρες Ἀθηναῖοι, 337.*

Attach great importance to, *πρὸ πολλοῦ ποιεῖσθαι, 243.*

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Attempt, *πειράομαι, 121.*—
(= *dare*) *τολμάω, 239.*

Attend to, *τὸν νοῦν προσέχειν, 331.*

————— a master, *εἰς διδασκάλον φοιτᾶν, 259.*

Avoid = fly from, *φεύγειν, 35.*

B.

Bad, *κακός, 20.*

Banished (to be), *φεύγειν, 270.*

Banishment, φυγή, 156.
 Barbarian, βάρβαρος, 132.
 Bare, φτελός, 235.
 Bathe, λούσομαι, 188 (1).
 Battle, μάχη, 73.
 Base, αἰσχρός, 35.
 Bear, φέρειν (?), 60.—ἀνέχομαι (=endure) refers to our power of enduring (labours, insults, &c.), 214.—τολμάω (=sustene), to bear to do what requires courage, 239, note y.
 Beautiful, καλός, 20.
 Beauty, καλλος τό, 8.
 Because (διά τό, &c.), 221.
 b. ἀνθ' ὧν, 267.
 Become, γίγνομαι (?), 15.
 Before, † πρίν οτ πρίν ἡ, 307.
 — (=in preference to), πρό (gen.), 243; ἀντί, gen. 213. e.
 Beget, γεννάω, 239.
 Begin, ἀρχομαι, 100.
 Beginning, ἀρχή, 132.
 Behave ill to, κακῶς πουεῖν, acc. 35.
 Behold, θεάομαι, 87.
 Belong to, gen. with εἰναι.
 Belly, γαστήρ, ἡ (?), 235.
 Benefit, ὀφελέω (acc.), 82.
 Beseech, δίομαι, 150, (gen. 149. b.) δεήσομαι, ἐδεήθην.
 Besides, εἰπί (dat.), 288. παρά (acc.), 299.
 Best, { see Good, 35.
 Better, { see Good, 35.

Bethink myself, φροντίζω, 288.
 Between, μεταξύ, 28.
 Beyond, παρά (acc.) 299.
 Bid, κελεύω, 112.
 Bird, ὄρνις. See 15, note g.
 —: young—, νεοσσός, 214.
 Birth, γένος, τό, 150.
 Black, μέλας, 87.
 Blame, μέμφομαι, dat., ἐγκαλέω, dat. 183.
 Body, σῶμα, 138.
 Boldly, θαρρῶ, part. 331.
 Both, ἀμφω, ἀμφότερος. See 28.
 Both—and, καί—καί, or τις—καί, 112.
 Both in other respects—and also, ἀλλως τε καί, 278.
 Boy, παις, 15.
 Brave, ἀνδρεῖος, 175.
 —a danger, κινδυνεύειν κίνδυνον, 131. d.
 Bread, ἄρτος, 299.
 Break, ἀγνύμι, κατάγνυμι (?), 193.
 —(a law), παραβάνω, 228.
 Breast, στήρον, 193.
 Bring, ἄγω, 341.
 —assistance to, ἐπικονρέω, dat. also acc. of the thing, 239.
 — forth, τίκτω, (?), 15.
 — up, τρέψω, 190.—παρενώ, 214.
 τρέψω relates to physical, παρενώ to moral education: i. e. τρέψω

† How to translate 'before' by φθάνω, see 242. d.

to the *body*, παιδείω
to the *mind*.
— bad news, νεώτερός τι
ἀγγέλλειν, 318. *g.*
Brother, ἀδελφός, 20.
Burn out, ἔκκαιώ, 341. *καίσω*,
&c.—ἔκανθην.
But, δέ—(a μέν should be in
the former clause), 38,
note *h.*
— for, εἰ μὴ διά, with *acc.*
125.
Buy, ἀγοράζω, 163.
By { *ὑπό*, with *gen.* of
agent, 326.
πρός, after *to be praised*
or *blamed* by.
— (= close by), πρός, 319.
— (= cause), *ὑπό*, *gen.* and
after passive verb, 326.
— Jupiter, &c. ὡὴ Δία, ὡὴ
τὸν Δία, 341.
— the hands of, *ὑπό*, *gen.*
326.
— the father's side, πρὸς
πατρός, 319.
— fives, &c., ἀτὰ πέντε, 259.
— what conduct? τι ἀτ
ποιοῦντες; 340. *a.*
— compulsion, ὑπ' ἀνάγκης,
326.

C.

Calculate, λογίζεσθαι πρὸς
σεντόν, 319.

Calumniouſly: to speak—
of, λοιδορέομαι, *dat.* 183.

Can, δύναμαι (*possum*), 87.
—οἷος τὸ εὖ (queo), 283.

The former relates to
power, the latter to *con-*
dition or *qualification*.
Aug. of δύναμαι?
Can; that can be }
taught, }
Capable of being }
taught, διδαχτός.
Care for, κηδομαι (*gen.*), 156.
Carefully provide for, ἔχεσ-
θαι, *gen.* 149. *d.*
Cares, φροντίδες, 150.
Carry a man over, περασοῦν,
188 (1).
Catch (in commission of a
crime), ἀλισχομαι (?), 73,
note *s.*
Cause, αἴτιος, 100.
— to be set before me,
παρατίθεμαι, 188.
Cavalry, ἵππεῖς (*pl.* of *ἱ-
πεύς*), 96.
Cease, παύομαι of what *may*
be only a *temporary*,
λήγω of a *final* cessation,
at least for the time. λήγω
terminates the action;
παύομαι breaks its *con-
tinuity*, but *may*, or *may
not*, terminate it. They
govern *gen.*, 154. 188 (1).
παύομαι with *partic.* 239.
Certain (*a*), τις, 12. *d.*
Character: of a—to, εἴσαι
οἶος (*infin.*), 283.
Charge (enemy), ἐλαύνειν εἰς,
sometimes ἐπί, 96.
— with, ἐγκαλέω, *dat.*
of pers., *acc.* of thing, 183.

Charge, *κατηγορίω*, *gen.* 156. | Come for this (to effect it),
 _____ : prosecute on a—, *έλθειν ἐπὶ τοι τῷ*.
 διώκειν, *gen.* of crime, 35. | _____ (to fetch it),
 _____ : am tried on a—, *έλθειν ἐπὶ τοῦτο*.
 φεύγειν, *gen.* of crime, 35. | _____ off, *ἀπαλλάσσειν* (*ἐκ* or
 Chase, *θήρα*, 154. *ἀπό*), 154.
 Chastise, *κολάζω*, F. M., 121.
 Chatter, *λαλέω*, 288.
 Child, *παιδίον*, 150.
 Childless, *ἀπαις*, 150.
 Choose, *αἱρέομαι* (?), 190. a.
 _____ : what I choose to Come on or up, *πρόσειμι*, 175.
 do, *ἀ δοκεῖ* (*μοι*), 96. See _____ next to, *ἔχεσθαι*, *gen.*
 Diff. 33. _____ : said that he would—,
 Citizen, *πολίτης* (i). 8. *ἔφη ἦξειν*, 91. b, or *εἶπεν ὅτι*
 City, *πόλις*, ḡ. 8.—*ἄστυ*, τό. *ἦξειν*, 205. e.
 24. *Ἄστυ* refers to the *site* Command (an army), *στρατηγίω*, 52.
 or *buildings*: *πόλις* to the Commence a war, *ἀρασθαι*
citizens. Hence *ἄστυ* *πόλεμον πρός*, *acc.* 188.
 never means 'state,' as Commit, *ἐπιτρέπω*, *dat.* 132.
πόλις so often does. The _____ a sin, *ἀμαρτάνω* (?)
ἄστυ was often an *old* or (*εἰς* or *περί*, with *acc.*), 154.
sacred part of a *πόλις*. _____ an injury, *ἀδικεῖν*
 Clever, *σοφός*, 20. *δειρός*, 214.
 Cleverness, *σοφία*, 24.
 Cling to, *ἔχεσθαι*, *gen.* 149.d.
 Close by, *ἐπί*, *dat.* 288. *πρός*, *ἀδικίατ*, 138.
 319.
 Collect, *ἀθροίζω*, 175.
 Combat, a disorder, *ἐπικονρρεῖ*, *κόσφ*, 239.
 Come, *ἔρχομαι* (?), 112, note Company, *όμηλία*, 112.
 b. _____ : keep—, *όμηλέω*,
 _____ : am, — *ἔχω*, *perf.* *dat.*
 meaning, 206. Complaint (a), *ἀσθένεια* (= a
 _____ (be present to as- *weakness*, an *infirmity*),
 sist), *παρεῖναι*, 92. 319.
 _____ : Concerned, as
 far as this is, *τούτου γε*
 _____ as far *ἔρεκα*, 250.
 at least as this is.
 _____ : Condemn, *καταγγέλλω* (?),
 _____ : 156, obs.
 Condition: on—, *ἐφ' ὧ* or
ὑπερ, 267.
 Confer benefits on, *εἰ ποιεῖν*,
acc. 35.

Confess, ὁμολογέω, 190.
 Confide to, ἐπιτρέπω, 132.
 Conquer, νικάω (*vincere* ; gain a victory over *enemies* ;) περιγένεσθαι (?), overcome (*gen.*) Ιν' omitted after conquer when it stands before 'battle.'

Consider, σκοπέω (of carefully *examining* and reflecting on a point, 100.— φροντίζω (of *anxious consideration*), 288. — with oneself, παρ' ἑαντὸν (*κοπῆς* or *σκέπτεσθαι*), 319.

Considerable, συχρός, 163.

Consideration, ἀξίωμα, 144.

Constitution, πολιτεία, 206.

Consult, βουλεύειν, 190.
 — together, βουλεύεσθαι, 190.

Consume, ἀναλίσκω (?), 235.

Contemporary with, to be. See 183. 182. a.

Contend with, ἐρίζω, *dat.* 183.

Contention, ἔρις, ιδος, 183.

Continuous, συχρός, 163.

Contrary to, παρά (*acc.*) 299.

Contrivance, τεχνη, 214.

Corn, σῖτος, 259.

Corpse, νεκρός, 150.

Country, χώρα (*a country*), 24.—πατρίς (*native country* or *native city*), 228.

Crocodile, χροκόδειλος, 28.

Cross (*a river*), περιανθέσθαι, with *aor. pass.* 188 (1).

Crowded, δασός, 150.

Crown, στέφανος, 144.

Cry, κλαίω (?), 150. δακρύω, 283*.

Cultivate, ἀσκέω, 121. Αor. mid.? 190. *d.*

Custom: according to—, —: as his } κατὰ τὸ εἰσθός, 52.
 was,

Cut, τέμνω (?), 46.

— out, ἐκκόπιω, 132.

— to pieces, κατακόπτειν, 132.

Cyrus, Κῦρος, 24.

D.

Damage: to inflict the most, πλεῖστα κακουργεῖν (*accusative.*)

Damsel, κόρη, 15.

Dance, χορεύω, 168*.

Danger, κίνδυνος, 132.
 — (to brave, incur, expose oneself to a), κινδυνεύειν κίνδυνον.

Dare, τολμάω, 239.

Daughter, θυγάτηρ (?), 20.

Dead, νεκρός, 150.

Death, θάνατος, 41.

Deceive, ἀπατάω, ἐξαπατάω, 41.

Decide, κρίνω (?), 92.

Defend, ἀμύνειν with *dat.* only, 222.

Deliberate, βουλεύεσθαι περί, *gen.* 190.

Delight, τάρπω, 41.

Deny, ἀρνέομαι, 293.

Depends on you, *ἐν σοὶ ἔστι*, 259.

Deprive of, *ἀποστερέω*, 125. *στερέω*, 168*.

Desire, *ἐπιθυμέω*, *gen.* *ἐπιθυμία*, 156.

Desist from, *λίγω*, *gen.* 154.

Despicable, *φαῦλος*, 144.

Despise, *όλιγωέω*, *gen.* *καταφρονέω*, *gen.* 156.

Destroy, *διαφθείρω* (?), 92. *ἀπόλλυμi* (?), 193.

Determined (when or though we have, &c.), *δόξαν ἡμῖν*, 249. c.

Die, *θνήσκω*, *ἀποθνήσκω* (?), 125.

Differ, *διαφέρω* (?), *gen.* 154.

Difficult, *χαλεπός*, 65, 214.

Dine, *δειπνέω*, 288.

Dining-room, *ἄνωγεων*, *τό*, 96.

Directly, *εὐθύς*, 309.

—, by *φθάνω*, 240.

— to, *εὐθύ* (*gen.*), 309.

Disappear: to make to—, *ἀφανίζω*, 306.

Disappeared, *φροῦδος*, 65.

Disbelieve, *ἀπιστέω*, *dat.* 132.

Disease, *νόσος*, *ἡ*, 154.

Disgraceful, *αἰσχρός*, 35.

Dishonour, *ἀτιμάζω*, 319.

Disobey, *ἀπιστέω*, *dat.* 132.

Disposition, *ἡθος*, *τό*, 138. *τρόπος*, 150.

Dispute with, *ἀρίζω*, *dat.* 183.

Do, 8, *πράττειν* (= *agere* and *gerere*) denotes gen- erally the exertion of power upon an object: to *do*; to *employ oneself about something already existing*; hence, to *manage* or *administer* anything; to *conduct a business*. Hence used with general notions, as *οὐδέν*, *μηδέν*, and with adverbs, *εὖ*, &c.—*ποιεῖν* (*facere*), to *make*, to *prepare*, &c.: also 'do' generally, when the object is a neuter pronoun, as in 'what must I do?'—*πράττειν* denotes *activity* generally; *ποιεῖν*, *productive activity*.

Do the greatest injury, *τὰ μέγιστα βλάπτειν* (*acc.*)—: to be *doing well* or *ill*, *εὖ* or *κακῶς πράττειν*.

— any thing whatever for the sake of gain, *ἀπὸ παντὸς κερδαίνειν*, 283.

— evil towards, *κακονογέστω*, 222.

— good to, *εὖ ποιεῖν*, *acc.* 35.

— harm to, *κακονοργέω*, 222.

— injustice to, *ἀδικέω*, 138.

— kind offices to, *εὖ ποιεῖν*, *acc.* 35.

— nothing but, *οὐδὲν ἄλλο* *ἡ* (*ποιεῖν often omitted*), 356. e.

— service to, *ἀφελέω*, 82.

— with (a thing), *χράομαι*, *dat.* (*contraction?*) 138.

Dog, *κύων* (?), 41.

Doors: in—, ἔνδον, 125.
 Down, κάτω, 28.
 —— from, κατά (gen.), 274.
 Downwards, κάτω, 28.
 Drachma, δραχμή, 163.
 Draw up (of an army), τάσσω, 96.
 ——, — arrange, καθίσμενο, 206.
 Drawn up four deep, ἐπὶ τετράριων τετράχυται, 288.
 Drink, πίνω (?), 144.
 During the disease, κατὰ τὴν ρόσον, 274.
 Dwell, οἰκέω, 274.

E.

Each, πᾶς, 46.
 Eagle, ἀετός, 36.
 Ear, οὖς, ἀτός, τό, 20.
 Early in the morning, πρωῒ, 193.
 Easy, ὁρίδιος. See 65.
 Eat, ἴσθιω (?), 144.
 Educate, παιδεύω, 214.
 Egg, ὥρν, 15.
 Elect — choose, αἱρεῖσθαι (?), (ἀντί), 190. a.
 Elephant, ἐλέφας, πτος, ἡ, 35.
 Empty, μάταιος, 206.
 Enact laws: when θεῖται τέμονται? when θίσθαι?
 See 188.
 Endeavour, πνιγάμω, 121, 206.
 Endure, ἀκέχουμαι (?), 214.
 Enemy, (the), οἱ πολέμιοι, 46.

Engage in a war, ἀρασθαι πόλεμον πρός, acc. 188.
 Enjoy, ἀπολαύω (genitive), 259.
 Enough: to be —, ἀρκεῖν, 175.
 ——: more than enough, περιττὰ τῶν ἀρκούντων, 174. f.
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† Aorist generally of *sensual love*, but ἐρασθαι τυπανίδος common.
 (Pape.)

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— many, *τόσος*, *τοσσόσδε*, *τοσσοῦτος*, 65.

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— *ill of, κακῶς λέγειν*, *acc.* 35.

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Strike, *πλήσσω* (used by the Attics in the *perf. act.*

and in the pass. πατάσσειν
being used for the other
tenses), — τύπτω.

Vömel says τύπτω the
general term for strik-
ing on any thing :
παίω to strike a per-
son : to give blows
for correction : con-
nected with παῖς (!). —
πλήγτω is τύπτω and
παίω strengthened.

Strip, ἔκδύω, 125.

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— a thing to be done,
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— pain, ἀλγέω, 20.
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F. M., 8.

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— care, φροντίζω, 288.

— hold of, λαβέσθαι, 163.

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† καμοῦραι, κέκυραι.

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 —, to have never, = *to be ἄγεντος* (with *gen.*)
 Taught, that can be—, *διδακτός*, 293*.
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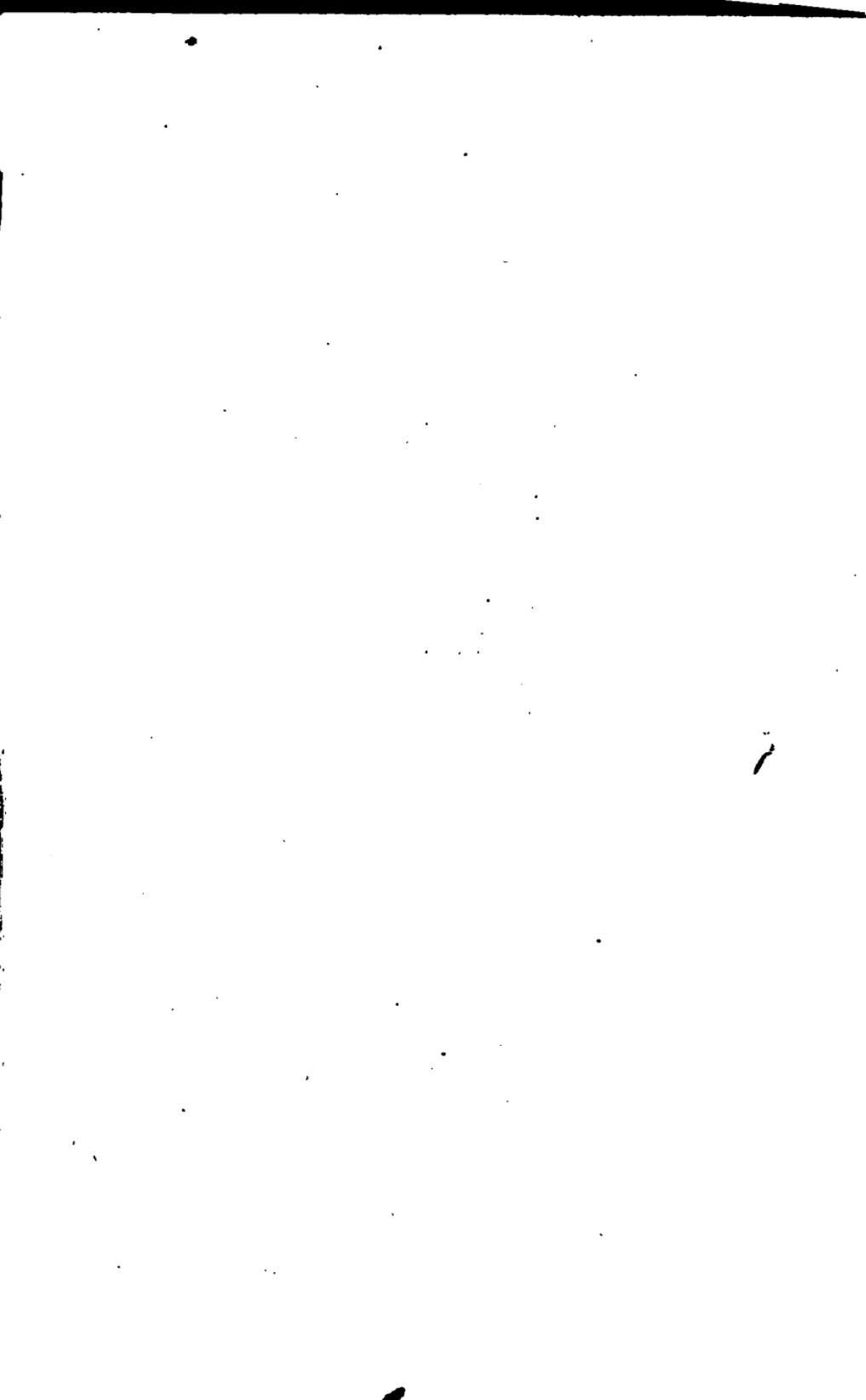
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